# THE PACIFIC

A religious and family paper

Volume LII. SAN FRANCISCO, JUNE 5, 1902. Number 23.

Moore & Geo 1903 400 Edwards

## One Foot upon the Stair.

THE little child that stands,
One foot upon the stair,
Outstretching timid hands
To hands that meet him there,
Compels my coward heart
His fears to share;
This, Lord, is all my part—
One foot upon the stair.

So all my days I climb,
With one foot on the stair,
Sure that the tasks of Time
Eternity upbear;
To God I raise my eyes,
By urgent prayer
One step achieved, I rise,
My foot upon the stair.

As children, twilight past,
Led by the mother, go
To sink in sleep at last,
So we forget our woe;
We turn and breathe good-night,
And vanish there,
Still looking toward the light,
One foot upon the stair.

—*D. H. R. Goodale.*

# THE PACIFIC

*Established 1851.*

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Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

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# THE PACIFIC

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Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, June 5, 1902.

### The Work of Our Hands.

"The work of our hands—establish thou it,
How often with thoughtless lips we pray;
But He who sits in the heavens shall say,
'Is the work of your hands so fair and fit
That ye dare thus pray?
Safely we answer, 'Lord make it fit—
The work of our hands, that so we may
Lift up our eyes and dare to pray,
The work of our hands—establish thou it."

### The Need of the Times.

As The Pacific goes to press this week the Congregational Home Missionary Society is holding its annual meeting at Syracuse, New York. It is to be hoped that all matters relating to its interests will be so arranged as to allow the Society to enter without weight or hindrance on the most successful year of its existence. The work which this Society and its auxiliaries are doing is of vital importance. In every State and Territory in the Union there is need today for earnest, vigorous missionary effort. The call for help comes from the city and from the country, all the way from the Atlantic to the Pacific. Because of the rapid incoming of foreigners there is as great need at the present time for vigorous work in some portions of the East as there is in the West. Problems are facing us as a nation, such as have never before faced us. Two things appear to be necessary if we as a nation are to meet and solve these problems without treading the highway of suffering and sorrow with heavier penalty than any of our people who have preceded us. It is necessary that more people be brought under the power and influence of the gospel; and it is necessary that many of those who are already under its influence yield themselves more fully to its sway. Nothing but the real gospel of Christ in the lives and hearts of this people will save this Republic from the dangers which threaten it. Things are not, in our industrial world, as they should be. It matters not whether the fault is with the system or with the poor working of it, fault and consequent injury there are; and not until the whole people are more thoroughly leavened with gospel truth will there come very much of a change for the better. We believe that it is the work of the church to co-operate with God in fitting this world for a better habitation for men and women in the future than it has been in the past as well as for co-operation with Him in fitting them for the many mansions beyond. Christ told the disciples to say in prayer, "Thy kingdom come; thy will be done on earth as it is in heaven." Surely that was no meaningless charge. That kingdom has been coming more and more upon the earth during the centuries since those words were first uttered. Let the Church purify itself and gird itself for the battle with evil, and that kingdom will have a mighty advance, and this old world will be made a better place for the nurture of souls for the life and world beyond. So shall it be for the good of man and the glory of God.

### Treatment of the Chinese Favored Classes.

The young son of Yuan Shih Kai, China's greatest viceroy, is a reader of the New York Independent. Recently the Independent contained an article by Miss Luella Miner, which set forth some of the outrageous treatment of Chinese seeking to enter the United States for study and travel. Miss Miner's article was republished a few weeks ago in The Pacific. Our readers know, accordingly, how shameful the treatment of those two young men who came from China many months ago to enter Oberlin College was. They are yet under bail awaiting permission—that can only come through devious proceedings—to go on to that seat of learning in Ohio. One of them is washing dishes in San Rafael. That is a work this young man was never accustomed to over in China. But this, as well as his heroic trip of five hundred miles over mountain and plain to Tientsin, through great danger and suffering, bearing the first information of the massacre at Shansi, tells what there is in his make-up. The young men will get to Oberlin after awhile; but the story of their treatment on their arrival in this country will travel back to China. The son of the great viceroy will read it in the columns of the New York Independent. The viceroy himself will read it. What will they think of this country, this government, this boasted land of freedom, when they read it? And what will be its effect on our relations with China? The United States wants the trade of China; and it not only wants that trade, but it needs it. We must have it if we are to be a great and prosperous nation. But other nations are working most energetically

for it; and as a nation we shall have to mend our ways in our treatment of the Chinese or that trade will slip from us. In its issue of May 8th the Advance contained a short article by Miss Miner on "America's Treatment of the Chinese Favored Classes," in which was given in brief the experience of the two young men, Mr. Fei and Mr. Kung, in the detention sheds of San Francisco. There was mention also of the Chinese merchant who died in this city in 1899, kept in the detention sheds and not allowed the attentions of a physician. When, finally, a writ of habeas corpus was secured, and the man was taken out of the sheds to the county jail, he was past recovery. Murder? Certainly. How long will a Christian nation allow such things to go on within its borders? The Advance, when it published Miss Miner's article, said, editorially: "We venture to say that the revelations of the operation of the Chinese exclusion laws made in this number will be a surprise to ninety-nine per cent of our readers. Such outrages would not be tolerated if the country knew of them. They read like the practices of the Dark Ages." But they are tolerated, and we venture the assertion that there will be right along a repetition of this treatment. The facts are, there is so great a hatred of the Chinese on this Coast that very few persons who have the public ear care to utter a protest. The Government ought to act and see to it that the Chinese are not so despicably dealt with. But the Government, in its treatment of China, reminds us of a big bully who always singles out for ill treatment some one smaller and less able than himself. The Government, backed up by the people, interposes between the Spaniards and the Cubans, but it does not stand up for such treatment of the Chinese as is accorded other peoples. But China will get strength, and then there will be a change of tactics.

The Brooklyn Eagle speaks of the sermon by the Rev. Dr. Robert F. Coyle in the Lafayette Avenue church on Sunday, May 25th, on "Evangelism and Missions," as "one of the strongest and most convincing arguments for missions ever made in Brooklyn." Dr. Coyle showed that out of the West were to come the dominant forces in our future civilization. Hence, the need for the evangelization of the West, the bringing of it under gospel influence. The Cross was held up as the best safeguard of the flag, religion is the surest stay of the State. Conscience was shown to count in the matter of dollars and cents, adding to the value of real estate, enhancing the price of stocks and bonds, being in fact the ligament which holds society together, without which society and political institutions would go to pieces. Reading the signs of the times Dr. Coyle concluded his impressive sermon as follows: "The great American revival needed today is an earnest, enthusiastic, land-wide gospel crusade to the toiling millions. These people are getting their eyes open. They think, they read, they reason. They are cogs in the machinery of this Republic. They are ropes in the rigging of our Ship of State. They are timbers in its hull, and hence the safety of its voyage down the years must depend to a very large degree upon them. Already our acts of legislation are coming to be more and more the crystallization of their thought, our elections the expression of their will, our officials the creatures of their choice. Their power is tremendous, and if not held in leash by conscience, by a sense of obligation to Almighty God, it will develop into a peril too dreadful to contemplate."

The acceptance by the Rev. Dr. H. C. Minton of a call to the pastorate of a Presbyterian church at Trenton, New Jersey, takes from the Pacific Coast a valuable Christian worker. Dr. Minton has been in California about sixteen years. For six years he was pastor of the First Presbyterian church of San Jose. Since 1890 he has been professor of Systematic Theology in the Theological Seminary at San Anselmo and pastor of St. John's church in San Francisco and the First of Berkeley. He is forty-seven years old. Graduating from Washington and Jefferson College in 1879, he entered the same year the Western Theological Seminary at Allegheny, Pennsylvania. His work this last year as Moderator of the General Assembly and chairman of the Twentieth Century Fund brought him into prominence and popularity among Presbyterians throughout the entire country. The proximity of the Trenton church to Princeton University and its location at the capital of the State, and not far from Greater New York, makes the field one of exceptional influence. The following from Dr. Minton's sermon at the opening of the last General Assembly has the ring that is needed everywhere throughout the land today: "We may talk lightly about theology, but, fathers and brethren, if there is any man in all this wide world who is unmistakably and divinely called to let some one else preach, it is that man who denies or doubts the supernatural elements in the gospel and in the grace of Jesus Christ. Strip Christianity of the supernatural and Christianity becomes the baseless fabric of a dream. Rob Jesus Christ of the supernatural and you have taken away our Lord, and we know not where you have taken him, nor, indeed, is there need to inquire where he has been taken. Take away the supernatural from this old Bible and the messenger runs without a message. The power of the Almighty Spirit to save men, the omnipotent arm of the ever-living sovereign God reaching down from those supernal heights of life and love to the deepest depths of man's depravity and need—this is but another name for the supernatural salvation which is in Jesus Christ, our divine Savior and Lord."

Speaking recently concerning the book of Daniel, Dr. Agar Beet of London said that although he did not believe that Daniel wrote the book it was evident that the inspired writer foresaw the kingdom of God.

The San Francisco Y. M. C. A. has reached a membership of 2,038.

The Pacific has known for several weeks that the Congregationalists of Seattle, Washington, were reaching after one of California's most popular pastors—the Rev. J. R. Knodell—for the position of City Missionary in that enterprising and growing city. The effort to secure him had not gone so far that we felt at liberty to make mention of it. Now that the call has been published in The Advance of Chicago, we are about to serve notice on Washington that it is time that this enticing away of California pastors should stop. First, a Home Missionary Superintendent; next, several very successful and popular pastors to different pastorates in that State; and now, another for City Missionary in Seattle. But who shall dare say nay when a call comes to so important and promising a work as this that is about to be inaugurated in Seattle? The Congregationalists of that flourishing city have the right idea. Congregationalism is what it is in Chicago to-day because years ago a city missionary society was organized and the work systematically pushed. We hope to see in Seattle at no far-distant time a strong and influential Congregationalism; not one church to which the thousands shall flock, but scores of churches here and there throughout the city—each a stronghold for Christ. While we should be sorry to lose Mr. Knodell from California, we can but commend the judgment of our Seattle brethren in fixing upon him as the man to lead them in the important work that they have outlined. Brethren of the Northland, if you secure this brother and allow him, under God, to guide you in a Congregational missionary effort of permanence in your beloved city, you will put to blush in a few years the Congregationalism of other coast cities! Your city is new. Serious mistakes have not yet been made. Get the very best man for the work that you can. Resolve that the inclination to centralize shall not so prevail as to crush out the churches that you may plant with as thorough a business sense as your business houses are planted, and the Queen City of Congregationalism in the West will look out in a few years over the waters of Elliott Bay.

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The whole civilized world rejoices with Great Britain and the South African Boers over the peace that has come at last. It has been a costly war for Great Britain—as well as for the Boers—and with it all the empire has in all probability learned a lesson that will cause it to be less ready to go to war in the future. So fierce and so prolonged a conflict was never anticipated; and it looked for a while as if the foundations of the great British empire would be shattered and the empire go tottering to ultimate dissolution. We believe that as things are now to be in South Africa the interests of a world-wide civilization will be better served than they could have been with a little Boer Republic there. Eventually, it will be better for the Boers, and future generations will see it and acknowledge it. Under such a government as Great Britain will give them, they will be practically independent. Australia wants no more independence than she has today as an integral part of the British Empire. It was said here in San Francisco by one of our Congregational brethren in Australia, when he was on his way to the International Council two years ago, that if the United States were today a part of the British Empire there would be no disposition toward revolution looking toward independence. No one ventured to gainsay him. As a people we do not care to go back to any such relation even with all of its present-day improvements and advantages. We have that which is preferable and better. But it is idle to boast overmuch of what we have; others have something of importance and value also—something to be cherished; and the probabilities are that the Australian brother was correct in the statement that we would not fight for independence situated as his countrymen now are. And the going to war on the part of the Boers was a big mistake.

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The announcement of the death of the Rev. Dr. John Henry Barrows, President of Oberlin College, will be heard with great sorrow all around the world. As pastor of the First Presbyterian Church of Chicago for many years, his life went into the best things in that great influential city. As President of the World's Parliament of Religions in Chicago during the World's Fair, and later as Haskell lecturer in India, he exerted an influence for good immeasurable only on the eternal shores. As President of Oberlin College he was building himself into the lives of thousands of young men and young women in this and other lands. It will be a long time before will pass away the inspiration which came to California through his lectures and sermons and addresses in the early part of this year. Recently from a trip around the world, viewing the growing kingdom of God, he came with "a new sense of the value to everything in civilization of that Christianity which has made civilization in England and in Germany and in America—a religion which shows us God seeking after men, and not men groping blindly through mists of error after God." And in a degree that is unusual he impressed that value on the minds of all who heard him.

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The kingdom of God is coming upon the earth; but it isn't here yet in any great measure—even in so-called Christian lands. Note the following expenditures in the United States last year: For foreign missions, $5,000,000; for the support of church work at home, $100,000,000; for public schools, $195,000,000; for amusements, $400,000,000; for bread, $600,000,000; for tobacco, $800,000,000; for intoxicating liquors, $1,250,000,000.

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A leading anarchist said once that the late Dr. Talmage was a great obstacle to the spread of anarchistic doctrines, because the many people who read his sermons were made contented and hopeful by them.

## Notes and Personals.

Professor C. S. Nash returns this week from San Diego.

Rev. W. C. Day of the First Church of Los Angeles returned from the East this week.

A Ladies' Aid Society of twenty members has been organized in the Hydesville Church.

The auditorium of the church edifice at Redlands is being beautifully decorated at a cost of $2,000.

It is expected that the new building of the First Church of Los Angeles will be ready for use in November.

The church at Paso Robles was used last Sunday for the first time completely furnished. Pews were the last addition.

Plymouth Church, Los Angeles, rejoices over a new pipe organ and a remodeled and much improved church auditorium.

A Presbyterian Church was organized a few weeks ago at Tuscon, Arizona. The Congregational people bade them God-speed.

The Ventura Daily Press speaks in high terms of the Memorial Day address by the Rev. C. N. Queen, pastor of the Congregational Church.

Oak Chapel people in Oakland are considering the question of an independent existence for the church. It is now a branch of the First church.

The next quarterly meeting of the Woman's Home Missionary Union of Central and Northern California will be held in the church at Fruitvale on Thursday, the 19th of June.

The Rev. E. Chakurian, pastor of the church at Fields Landing, and Miss S. M. Dickson, a popular schoolteacher at Scotia, were united in marriage Thursday, May the 9th.

On the 25th of May the Rev. G. W. Nelson of Ashland, Oregon, preached a Memorial Day sermon in the Chautauqua Tabernacle at that place to an audience of a thousand people.

Rev. W. D. Kidd of San Mateo is taking a month's rest at Auburn. The 38th annual meeting of the San Mateo Church was held last month, and all the reports showed gratifying progress.

Rev. W. E. M. Stewart, M. D., recently pastor at Woodland, has been appointed superintendent of the general hospital at Reno, Nevada. He enters on his work there the 9th of June.

Is there not in every church some reader of The Pacific who will say a good word for the paper to his or her neighbor, and keep on saying it until a new name is secured for our subscription list?

We judge from the local newspaper report that the recent meeting of the Upper Bay Association at Martinez was a very interesting and profitable one. The next annual meeting will be held at Rio Vista.

The article on "Conditional Immortality," in The Pacific for May the 22d, was by the Rev. Joseph Rowell of San Francisco. The name was accidentally dropped from the article in the making up of the paper.

Rev. C. R. Brown of First Church, Oakland, goes away for his vacation after 15th. His pulpit will be supplied by the Rev. Dr. Chown of Toronto, Canada, for three Sundays, and by the Rev. Clarence T. Brown of Salt Lake City for three Sundays.

The Rev. R. C. Brooks of Pilgrim Church, Oakland, has been invited to supply the pulpit of the Pomona Church during Dr. Frary's vacation for four weeks in August. Mr. Brooks supplied the Pomona Church four Sundays last year and one Sunday two years ago.

The Cloverdale Reveille speaks of the Sunday School exercises in the Congregational Church on a recent Sunday as "a decided success," and declares such entertainments to be of great benefit. Concerning the Memorial Day address by the Rev. A. B. Snider, the Reveille says: "It was an eloquent effort."

We notice in one of our Eastern exchanges that Mr. James W. Towne of East Orange, New Jersey, has made a proposition to the church at Wilton, New Hamshire, to bear the expense of thoroughly remodeling the interior of the house of worship. Mr. Towne is the senior partner of the firm of Blake, Moffitt and Towne of this city. He was for many years a member of the First Church of San Francisco.

The Rev. William Rader goes this week to the land of "the Silverado Squatters" in Napa valley for a month's vacation. He returns on the 25th to deliver the Commencement address before the College of Physicians and Surgeons, in Metropolitan Temple. This will be his fifth commencement address this season. The pulpit of the Third Church will be occupied next Sunday by the Rev. Mr. Perkins, lately of India; after that, for three Sundays, by the Rev. MacHastings Wallace of Eugene, Oregon.

We are looking anxiously for more of the churches of the General Association of Central and Northern California to remit that assessment of ten cents a member. The Pacific can never be placed in the Congregational homes as generally as it ought to be until some one is put into the field and kept there, going from church to church and often from house to house on a campaign of education in the interests of religious journalism. It was hoped to inaugurate this movement long ago by means of this assessment. In some way this work will have to be done.

A recent number of the Los Angeles Times contains an excellent account of the work done by the Bethlehem Institutional Church of that city and the demands for increased facilities. What is especially needed now is a new "Men's Hotel." In the limited area in which this good work is carried on is crowded a population of twelve thousand. Nearly one third of the saloons in the city are found in that district. They who help in the building of that hotel where men will be lodged under influences for good will plant their money where it will bring forth many fold.

Would that it were possible to get The Pacific into more of the new homes that are being started by Congregational people! The old friends of the paper are passing away; and the younger generation furnish their homes too often without the church paper. What will the harvest be? What will it be as to all of those interests which are vitally linked with the informaton that comes mainly in and through the paper? What will it be as to the church paper itself? How long can a paper survive in such conditions? Such are some of the questions coming up in the editorial brain now and then.

## Busy World Notes.

In Mexico there is but little objection to the plural marriages of the Mormons, and for this reason many are leaving the United States and settling in that country. Lately there has been a large exodus from Arizona.

In the year 1900 the output of petroleum for the whole world was 155,000,000 barrels. In 1901 the output for the United States alone was 720,000,000. This was an increase from 63,000,000 barrels for the United States for 1900.

In a lecture given by a Christian Scientist last week in Washington it was claimed that two mililon persons had been healed by Christian Science during the thirty-five years of its existence. The churches of that faith number about seven hundred.

It is evident now that New Orleans will soon distance all competitors as a grain exporting port on the Atlantic. Already it cares for the bulk of the grain grown in the country lying between the Alleghanies and the Rockies. A train load of grain can be hauled from Chicago to New Orleans cheaper than from Chicago to any other Atlantic port.

Recent events in theological circles have brought again in circulation the experience of a Salvation Army worker, who, on the railroad train one day, put to a somewhat austere individual the question, "My brother, are you a Christian?" "Sir," was the reply—and seemingly with a little impatience—"I'm a professor in a theological seminary." Promptly came the response: "My dear brother, as you value your soul, don't let a thing like that stand between you and the Lord." The story is public property. Use it and apply it to suit yourself.

In 1897 the city of Cologne in Germany bought the street railways. To-day long-distance fares are three cents; short distance, two cents. School children and all children under ten years of age ride for one cent. Yearly tickets, good on all lines, sell for $28.56; monthly tickets for $2.38. The recent vote in Chicago for the municipal ownership of the street railways and the gas and electric lighting plants shows the trend of the times. One hundred and fifty thousand votes expressed a preference for municipal ownership, while only twenty-five thousand voted against. Municipal ownership of public utilities is bound to come. Instead of voting bonds for parks, Oakland would do the people a better service by taking steps toward waterworks; not buying out the man who wants to make millions out of the present works, but by bringing in a new and a better supply.

The Stubblefield system of wireless telegraphy differs from the one originated by Marconi in that utilization is made of the electrical currents of the earth in stead of the ethereal waves used by Marconi. The Scientific American mentions as follows some interesting tests made on the Potomac near Washington: "During the land tests complete sentences, figures, and music were heard at a distance of several hundred yards, and conversation was as distinct as by the ordinary wire telephone. Persons, each carrying a receiver and transmitter with two steel rods, walking about at some distance from the stationary station were enabled to instantly open communication by thrusting the rods into the ground at any point. An even more remarkable test resulted in the maintenance of communication between a station on shore and a steamer anchored several hundred feet from shore. Communication between the steamer and shore was opened by dropping the wires from the apparatus on board the vessel into the water at the stern of the boat. The sounds of a harmonica played on shore were distinctly heard in the three receivers attached to the apparatus on the steamer, and singing, the sound of the human voice counting numerals, and ordinary conversation were audible. In the first test it was found that conversation was not always distinct, but this defect was remedied by the introduction of more powerful batteries."

The Rev. Dr. Doremus Scudder, who went recently to Japan, writes: "Impressions of Japan have crowded in upon us thick and fast since our coming. The most startling to one interested in Christian work is the changed condition presented by organized church activity. The thinly attended services on Sunday, the paucity of middle aged and elderly people in the audiences, the pitifully small prayer meetings, the tiny classes in the theological schools, the reluctance of first class men to enter the university, the dropping out of the pastorate of so many who had won a national reputation—all these are sadly impressive to one who has been away during the past twelve years. But despite all this the Japan of today is as far different from the Japan of 1890 as it is possible to conceive. Christianity has simply permeated the nation with its spirit and principles. The business world shows the change. There is more probity and business honor. One price stores are found on every hand. The nation has gained something of a world outlook. The chip is gone from the shoulder. A sense of international brotherhood is everywhere apparent. Evils where noticed are denounced. The air is full of demands for reform wherever abuses exist. The Heir apparent is father in a real home, and treats his wife with unexampled courtesy and tender affection. In fact, Japan has coined a new word to represent to its people what home means to the speaker of English."

If all our readers knew how difficult it is to keep The Pacific going, perhaps subscriptions would be renewed more promptly. Subscription is due in advance, and it is very hard to meet expenses when it is not paid in advance, or at least within a few weeks after it is due. Following the custom of religious papers, we do not discontinue the paper to an address at the expiration of the time for which it is paid. Were we to do this we should, through the neglect of our subscribers to remit at that exact time, lose at least one-third of the names on the list and be unable without much expense to get them again. We let the name stand, and after the subscription is due about two months in advance send a pleasantly worded reminder. We are glad to state that many do not wait for it; but some seem to forget that it has been received; and so after about two months more another one is sent. We do not know why remittance has not been made; whether because of financial inability just at that time or whether because of thoughtlessness or because to do so would be very inconvenient. Such failures to remit do not bother a paper having some margin in the business; but they do greatly bother and burden The Pacific and make the work of the editor and manager at times almost intolerable. It is very difficult to do editorial work while one is worrying over finances. And so again we explain, with the hope that the explanation will reach all eyes, and will do some good, as others have heretofore.

## The Far West.

[An address by the Rev. J. K. Harrison, Superintendent of the California Home Missionary Society, at the Annual Meeting of the National Society at Syracuse, New York, June 3-5, 1902.]

The Far West, whence I have journeyed, was once so far away that it took six months' travel by team to reach it. Now it is distant but four days in time and is getting nearer all the while. There is even some question whether it is any longer to be called "West," except in a relative way.

In St. Louis there is a statue of Senator Benton, its finger pointing toward the west, while at the base of the statue is the inscription, "There lies the East."

To us, at least, who are in the Occident, it seems as though the dream of Columbus were about to be realized, that we should find the East by way of the western sea.

But whether we in California live in the East or West, there certainly was a time when we lived among all those crude conditions by which the West has been characterized.

Our missionary history began in 1846, when the American flag was raised and possession taken in the name of the United States. Later, when the Mexican war was ended, California became by treaty of Guadaloupe Hidalgo, an integral part of the Union. Almost immediately there followed the discovery of gold at Coloma, and there ensued that historic rush of population from all parts of the world.

However, before the knowledge of those wonderful mines—from which have come one billion and a half of gold, one-third of the world's supply—before that knowledge had reached New York, the American Home Missionary Society had determined to pre-empt that region in the name of the Lord Jesus Christ.

They commissioned Rev. Mr. Douglas and Dr. Willey as missionaries. They had gone as far as New Orleans when the news of the discovery of gold reached them. With a crowd of gold seekers these young missionaries reached California in 1849. From that time on the missions and churches multiplied.

A remarkable set of men were those early missionaries—broad-minded, quick-witted, versatile, patriotic and intensely Christian. Wherever population went they followed, not only to preach, but to plant institutions of the gospel. In many instances they became teachers as well as preachers. They stood loyally by the principles of self-government. The churches they established, during all the stormy days that followed, stood for individual purity and social order, the home, the school and the church. Among all the other denominations their missions generally stood well in the front. Not one of the great benevolent movements, by which modern society is characterized, but found in them sympathy and support. They were prominent in establishing a system of public schools, a system that has now developed until second to none. In 1851 they established The Pacific, the first religious newspaper and the oldest newspaper of any kind in the State. In 1853 they started the College of California, which, in turn, became the great University of California at Berkeley. In 1869 they founded the Pacific Theological Seminary.

It is not meant that the Home Missionaries are solely responsible for all the good things which have come to California. But directly or indirectly they have been vitally connected with most of them. The story of the missionary work in California is the story of its Congregationalism and vice versa; the story of Congregationalism is the record of its missionary work. The Golden State has, from the first, been missionary ground. Nearly every one of its churches has been nurtured through days of feebleness by the Missionary Society.

I stand here, for the moment, Mr. President, in a larger capacity than I am fitted to fill. I stand here in the name of Congregational California to thank the Home Missionary Society for all it has done for us during the half-century of our dependence; to thank you in the "far East" for the more than $650,000 you have freely given that our churches might begin to live.

It is largely because we are conscious how much has been done for us that we, in Northern and Central California, the northern four-fifths of the State, decided, a year ago, after prayerful consideration, to become self-supporting. It seemed to us that we had been dependent long enough; that a baby fifty years old ought to be ashamed to be carried in the mother's arms and fed from a nursing-bottle. Besides, the good mother had so many other children that the supply of milk was getting more and more scanty.

It was often embarrassing, also, to have some visitor from the East, whom we were trying to impress with a realization of our vast resources, turn upon us with the remark that his little church in New England had been recently asked to take a collection for California. But, seriously, we felt that we could do it, and if we could, we ought, and if we ought and did not, we would be condemned in the sight of God and man.

We have now finished our first year of self-support. Not a single church has been dropped from our missionary roll; on the contrary, we have assumed several new obligations. We have paid every missionary promptly, and have a slight balance on hand for the second year. It has meant hard work and close economy, much self-denial and consecrated giving. But we are glad we have done it and would do it again.

We count among the first benefits that the National Society has been relieved of all financial burden on our account so that the money we have been receiving may now go elsewhere to more needy fields. But there have been reflex benefits to ourselves. Be it a man, a church, or a State, something nobler is developed with independence and self-reliance. Not in fifty years has there been a movement in which our churches have been so unanimous. The absolute oneness of purpose among our Congregational forces—the cheerful spirit of co-operation, from our two First churches in San Francisco and Oakland, who have each given $2,000, to every other church from Modoc to the Tehachapi—this has been *good*.

Then, in some way, I cannot describe it, we have come into our self-consciousness. I well remember my first pair of suspenders. They were given me on a Saturday evening. I begged I might go to Sunday-school without my coat that others might see their glory. That being denied me I recall that I went up to my teacher, a young lady, and asked her if she were old enough to wear suspenders. In California we are no longer wearing kilts, buttoned on to a Home Missionary waist, but we are wearing men's clothes, held up by our own suspenders. We feel the justifiable pride in having stepped from childhood to manhood's estate.

Perhaps the best result of all is that self-support has not narrowed us down to the support of one society. It has been one of the sweet surprises that not only the Home Missionary Society, but all the other societies,

have received more the past year. Eight out of every ten of our Home Missionary fields gave last year to the Foreign Board. At a local Association I attended just before coming here a blackboard was brought out. At the top was columned each of our six societies; at the side the name of each church was written, and every church pledged a definite and increased amount for each society.

Your missionary aid through half a century did not pauperize our churches, and self-support has developed a spirit of broad benevolence.

The third message I bring you has to do with our future. It is evident to all who read that a new era is dawning in the "far West." A wise pastor in our State, whose far-seeing eye and clear judgment have helped us often, said to me recently: "I would rather stand on the platform and in the light of the present prospect speak for California as a strategic field for missionary effort than to speak for any other State in the Union."

California, the fairest land of the West, on whose peaks the snow never melts; in whose valleys the roses never fade; where the mountains are full of precious metals and the soil yields golden grain and luscious fruit—California faces the future with a hopefulness not felt for years. That hopefulness is based on the fact that we have room and resources for almost unlimited development.

Valleys have always been the natural homes of men. You have only to recall the names of the Ganges, the Nile, the Euphrates. From the beginnings of history the centers of population have been in the broad valleys.

In California there is a valley which Bayard Taylor said is the most beautiful in the world; there is another which Chauncey Depew pronounced the richest; there still another, 400 miles long, with an average breadth of 60 miles. If this one valley were made into an audience room, the States of Massachusetts, New Hampshire, New Jersey, Connecticut, Delaware and Rhode Island could promenade up and down, and all the inhabitants of Europe, Asia, Africa and America could find seats around the walls.

This is a valley that will one day become as famous as that of the Nile, and be able to support as dense a population in modern comfort. There is the same beneficent climate; the same yellow sunshine; the same inexhaustible soil; the same "black land, rich with the spoil of an ancient sea and the fertility of encompassing mountains." Nowhere else on the planet is there to-day such a combination of rich soil and radiant sunshine; nowhere else such an unoccupied valley offering like attractions to farmers and fruit growers. Elmwood Mead, of the Department of Agriculture, says of it:

"It has the unique distinction of being able to grow all the products of New England and Florida on the same acre of land." He says that within a radius of five miles he saw every product of the temperate and semi-tropical zones. Apples and oranges, side by side with the oak and almond; cherries from the North and olives from the South; figs and raisin-grapes fellowshipping with fields of wheat and barley and Indian corn. God does not not waste His resources. Some day this vast and fertile valley will be peopled as densely as your Eastern fields.

But that which calls for even larger optimism in the West is the extraordinary opening for trade in the Orient, much of which must pass through San Francisco. It is not only China with her 400,000,000 people, not only Japan and the Philippines, but Central Asia is opening by way of the Transsiberian railroad, the completion of which is an event of the deepest significance. It means that Siberia—a country as large as America, as diversified in soil and general fertility, will be filled with an industrious people and before the twentieth century is half completed all Asia will be teeming with new life and sharing modern prosperity. That means that the United States will be exchanging products with China and Central Asia and every other country in that part of the world. Then the Pacific will be white with steam and sail as the Atlantic now is, and our Pacific States populated no less densely than Japan.

Professor Shaler of Harvard says of the Rocky Mountain region: "It is plain, if we are to compete with the nations of the world for the Oriental trade which has been the goal of the commercial nations since the dawn of history, we must develop an agricultural, mining and manufacturing population 2,000 miles nearer our Western coast. We cannot hope to compete and pay the extra cost of transportation across 2,000 miles of non-producing country. I can foresee," he continues, "the time, and it is not far distant, when there will be a growth in wealth and population which will astonish the most optimistic of your people."

Whether these predictions are of "such stuff as dreams are made," at least it is true that California is becoming full of new life. Railroads are rushing their lines to the coast and spending millions in improving their facilities for handling freight and passengers. The situation is big with promise. We seem to be in the focus of events which are making another and greater Eastern question. The commercial front of Asia is not now on the Bosphorous, but on the Pacific Coast, and that broad expanse is teeming with the laden fleets of nations.

Perhaps I should here say that I am agent for no real estate firm nor a runner for any transportation company. These things have been brought to your notice that you may better understand the situation our churches are facing. Many and peculiar difficulties front us. In that vast area of which I have spoken, we have at present but one Congregational Church in each 790 square miles. We have some strong, aggressive churches, many excellent schools, yet with us the clay is strangely mixed with the iron. In no other State is there such lax observance of the Lord's day—so little reverence for things holy. You have no city problems here that we do not have there. We, too, have the foreigners and many others who have been born in but not into our country.

Because of our bigness we have great frontier regions with all the characteristics of the New West. We are burdened with our part in making these waste places clean and sweet. But mighty is the power of the gospel message to redeem individuals and communities! Would that I had time to give many testimonies to what I have myself seen. Said one man to me recently: "I never had a chance till now. My father and brother are in the penitentiary. I never heard the name of God in my home save as a child. I never realized what a change could come to a man as has come to me since I became a Christian." I have seen a godless, wicked, unchurched town become orderly and law-abiding within the space of ten years, and business men have testified to me that the changed conditions are due to the influence of the missionary church. Many a time have I come back from some missionary field with the words of Paul echoing through my own heart: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." To send that gospel into every

churchless region in California is our aim, believing that only in that way California can match in character the excellent glory of her soil and climate. We in California do not now seek your money, but we do seek your sympathy and prayers. We live in the far West where history is being made, where difficulties gather, where shadows lengthen. But our faces are toward the East and the rising sun.

### Concerning a Noted Missionary.

[The Rev. C. E. Babb of San Jose wrote recently as follows, in the Herald and Presbyter, concerning the Rev. Mark Williams, who sailed a few weeks ago from San Francisco to take up work again in China]:

I had a very pleasant visit yesterday with Rev. Mark Williams, who was a missionary of the American Board, in Northern China when the Boxers made war upon foreigners in 1900. Mr. Williams was born at Paddy's Run, Ohio, sixty-seven years ago. He is a descendant of one of the sturdy and pious Welshmen who organized a church there nearly a hundred years ago. He was a neighbor, in his boyhood, of Rev. B. W. Chidlaw, and of Murat Halstead, now editor of the Brooklyn Eagle. He is an alumnus of Lane. He went to China with his wife, who was a daughter of Dr. Riggs, the missionary to the Dakotas, in 1866. She died in 1897. His eldest daughter also died in China while engaged in missionary work. Of his remaining daughters one is on her way as a missionary to India, and another expects to join him soon in China as the wife of a medical missionary.

In June, 1900, when the Boxers began their bloody work in Northern China, there were four missionaries at Kalgan, 140 miles northwest from Peking. When attacked their only way of escape was over the great wall and across the desert of Gobi. By a series of unexpected providences they were able to get control of a caravan. They started with a company of Swedish missionaries, so that the party numbered thirty in all. They had nineteen camels, fourteen horses and six camel carts. For thirty-eight days they traveled over the Sea of Sand, as the Chinese call that desert of Gobi. My readers can imagine the hardships and perils of that pilgrimage over the hot and drifting sand, and with a limited supply of both food and water. When they reached Urga, on the western border of the desert, the conditions improved. They found forests and streams. But their progress was still slow, and it was not until the fiftieth day that they reached the border Russian city of Kiachta, which they called their City of Refuge. Here they learned that it was vain to think of returning to Kalgan, as the missionary premises has been destroyed and the Boxers were in full possession. What could they have done fifty or even twenty years ago? But, thanks to the Eastward progress of science and the arts, they were now in communication with the American consulates in St. Petersburg and London, and with the Board of Missions in Boston. They received telegrams authorizing them to return home, and transmitting funds to meet their expenses. What a contrast! They were once more in the civilized world, in electric touch with Europe and America!

On September 1, after passing by steamer over Lake Balkal, Mr. Williams and his party boarded a train of the Trans-Siberian Railway for St. Petersburg, distant five thousand miles. From St. Petersburg they went to London, from London to New York, and from New York to St. Louis, where they arrived October 10th, in time to attend the annual meeting of the American Board, and also to meet some of their fellow missionaries who had escaped by sea, and come around the other way.

Observe the contrast between the Oriental caravan and the Occidental car and steamer. This party were nearly two months on the way from Kalgan to Kiachta —a distance of one thousand miles. But they went from Kiachta to St. Louis, more than ten thousand miles, in forty days—an average in the former case of twenty miles a day and in the latter of 250 miles. Commercial enterprise and improved facilities of communication are rapidly opening the world so that our missionaries can go everywhere. That desert of Gobi is already crossed by the Trans-Siberian Railway.

My talk with this consecrated missionary led me to think of several things. First, he does not believe in a missionary dead line. He might well have asked to be honorably retired at 67 years of age, after so many years of self-denying service. But no, he loves the work to which the Master called him nearly forty years ago, and he wants to toil as long as he lives for Christ and China. And he believes that this Boxer uprising will in the end prove rather a help than a hindrance to the evangelization of this empire. There and now, as elsewhere heretofore, the blood of the martyrs will be seed of the church.

Again, I was deeply impressed by the contrast between the first one thousand miles of his homeward journey and the last ten thousand. The caravan represents the facilities at the beginning of the nineteenth century; the car, the steamer and the telegraph represent those at the beginning of the twentieth. The whole world is opening so rapidly that soon our missionaris will be able to go by steam everywhere and to talk over the wire with their friends at home from the heart of Asia and Africa, and from the islands of the ocean. Does not this mean that we should increase our missionary activity and liberality a hundredfold?

### The Site of Lystra.

"The Pilgrim Teacher" for June, published by the Congregatonal Sunday-School and Publishing Society, contains an account of the "Experiences of an Archaeologist," by Professor J. R. Sitlington Sterrett of Cornell University, the American archaeologist who discovered the site of ancient Lystra, the home of Timothy and the scene of Paul's stoning. Professor Sterrett is one of our foremost scholars and discoverers, and a man of international reputation. In this article he talks familiarly of his experiences in Asia Minor, and lets us see something of the process of discovery. He says of Lystra:

"A Latin inscription which I discovered locates Lystra beyond all cavil. The inscription is cut on what is usually called a cippus, that is, a pedestal, square on the ground plan, and with mouldings at top and bottom. On this pedestal once stood the statue of the Emperor Augustus, the holes cut in the marble for the feet of the statue being still visible. The pedestal stands erect in its original position on the site of Lystra, spared by time and vandalism, to tell its tale and locate the important city. As I kneeled before the stone to copy the inscription and saw that I had discovered Lystra, I was filled with the joy and gladness which are the epigraphist's true reward. I knew that I was not only making a positive additon to the world's knowledge, but I felt that Paul himself had stood before that very stone, in my very tracks, and with his own eyes had read those identical letters which I had just copied, and with thank-

fulness I realized that to me alone, of all the Christian world, it was allotted to stand on the site of Lystra and view the scene where the great apostle was stoned. The mission of that stone is now fulfilled, and so far as science is concerned, it matters little how soon it be broken up, converted into lime or used in building a house. But for sentiment's sake it ought to grace the halls of one of Christendom's great museums.

### Conditional Immortality.

*Editor Pacific:* Kindly allow me a little space for just a few comments on the article on above theme by a contributor who prefers not to sign his name. I will not trouble you agan for a good long time to come.

The argument that "almost any doctrine can be proved by use of scattered texts of Scripture" is one that I have invariably heard from infidels when quoting God's word to them. Is it not better to use scattered texts of Scripture, quoted from Old and New Testament, in support of a doctrine than to attempt founding such doctrine upon a single text? The brevity of space allowed for such a discussion as this in a church paper such as The Pacific forbids quoting more. If the writer will send me his name and address I will gladly furnish him more than one hundred Bible passages which possitively and emphatically state that the wicked shall be "utterly destroyed," "shall be destroyed soul and body," "shall become as though they had not been," etc.

Christ, moreover, in Matt. 25, 46, did not use the word eternal twice in different senses, according to my interpretation, in the same sentence, as the brother erroneously infers. For the one class it was eternal life, for the other an eternal cutting off; or, if you prefer, put it this way: The Bible teaches that the punishment for sin is death. This death—the second death—is eternal. Therefore the punishment is eternal. We read of eternal judgment, Heb. 6, 2; of eternal redemption, Heb. 9, 12. Does this mean eternally judging, eternally redeeming? No; in these as in the eternal cutting off, of punishing, the results are eternal. Paul calls this punishment "eternal destruction—I Thess. 1, 9. The "fire that never shall be quenched," and "the worm that dieth not," the brother insists must mean eternal torture. But the fire and worm are everywhere in Bible language used as symbols of destruction. Is it not more in harmony with other portions of God's word to interpret this language to mean that the fire shall not be quenched nor the worm die until its work of destruction is accomplished? A fire so fierce that nothing can extinguish it until the building in which it is is utterly consumed is certainly unquenchable.

In Isa. 66, 24, we have the same figure used, "And they shall go forth and look upon the carcases of the men that have transgressed against Me: for their worm shall not die, neither their fire be quenched." It is upon those already dead that the fire and worm shall feed here. It is an image of utter destruction.

Lastly, the brother quotes Rev. 14, 11, "the smoke of their torment ascended up forever," to support his interpretation of Mark 9, 43 and 44, to mean a fire that never goes out. But again we find the same figure used in Isa. 34, 10, when the land of Idumea's utter destruction is foretold, "It shall not be quenched day nor night, the smoke thereof shall go up forever." Does the smoke of this once fertile and popular country still ascend? No, but we do behold in it a destruction which is not only total but ever continuing. The literal meaning of this figurative language is unending destruction.

In Rev. 20, 10, the torment refers not to individuals, but if the brother will carefully read it again he will find that it is inflicted upon symbolic personages, the "beast and false prophet." It is evident that the beast is not a brute beast but a symbol, as is the associated false prophet. "Beast" symbolizes a government (see Dan. 7-3, 17, 23), and "false prophet" some false system of religion. Can it be that the government here symbolized is to exist forever? Hardly. (See Dan. 2, 44.)

No, my brother, if we are honestly seeking the truth as revealed in God's Word, the "wish will not be father to the faith," neither will traditional bias, nor the fear of men prevent us from searching daily in the Scriptures to see if these things be so, even as did the noble Beareas. J. A. HANKEY.

Santa Ana, Cal., May 24, 1902.

### Theological Seminary Location.

Leavitt H. Hallock.

" Stone walls do not a prison make,
Nor iron bars a cage."

Neither do fine lawns nor historic buildings constitute a theological seminary, even if located on the beautiful Andover Hill. In a recent issue of The Pacific it was proposed that Bangor and Hartford be tranferred to Andover and incorporated therewith. It was an amusing suggestion—to incorporate two notably decadent institutions with the virile, lusty, successful seminary built up by the ample endowments of James B Hosmer and Newton Case, Esq., financiers, and by the masterful and invincible ambition of that truly great idealist, Dr. Hartranft, and to do it by moving the mountain to Mahomet!

Yes, let Bangor join Andover, and both move on to Massachusetts Bay if they will; but the roots of Hartford strike too deep into the hearts of the people of the Nutmeg State, and its eighty students are altogether too large a body to be taken from that splendid plant and bundled off to join these "few sheep in the wilderness"!

Perhaps, as you suggest, the pendulum *may* swing back until the seclusion of a country town may be chosen by the student—where the spring arbutus and the rustling autumn leaves form his chief excitement; but it will be a sad day for the pulpit when such seclusion is substituted for the hustle and friction, the activities and opportunities of modern city life.

Two years in East Windsor Hill gave me a taste of seclusion, whence we often walked sixteen miles to hear a good sermon, and husked the good deacon's corn to help pay board bills; and two years also in Hartford, after removal gave me the contrast in fine preaching, city mission work, and contact with bright men and movements of the busy world of trade.

Give the lads a chance to know *men* as well as to know God and books; and put the seminary in the busiest metropolis, that the students may fail not to apprehend something of the material on which they must practice their fine arts as well as to mix theological colors and "in the love of Nature hold communion with her visible forms."

"Lord, what wilt thou have me to do?" Mr. Moody tells of having asked a soldier for the process of his conversion. His graphic answer was: "Halt!" "Attention!" "Right about face!" "March!"

There is no heaven, either in this world or the world to come, for people who do not praise God.—Pulsford.

## Acorns from Three Oaks.

### Aloha.

### A Delightful Anniversary.

Saratoga Congregational church yesterday celebrated its thirtieth anniversary. It had not advertised it much nor given it long statistical preparation. It is a sure sign of wholesome growth that at short notice so charming a celebration could be accomplished by many loving hands. There never were so many flowers in the church. We were led in song by Miss McClay, whose reverend father is buried here. He lived and served the church while here as opportunity afforded. The old organ can never be an object of indifference to any who yesterday heard of its long service. Boys, handle it carefully when you carry it out for evangelistic tent meetings!

Our patriarchal Doctor Warren was in his happiest mood as he told of the early days and he reminded us that there was only one Congregationalist among the nine persons who became charter members of the church. "Solvent of the sects?" Quoting the line, "The mistakes of my life have been many," he said he had made no mistake in leading Rev. W. H. Cross to come from Riverside to spend two such decades of faithful service here.

Rev. Mr. Dexter, who was the first pastor, beginning while yet a student in Pacific Theological Seminary, made a felicitous and heart-winning address. His sidelights of personal history were simply delicious. If only The Pacific were a larger ocean for my pen-stream, I should discourse of "the bride," the "lavender gloves" and "the clothes-line saint." But you cannot have all such delights unless you pluck your own flowers in Saratoga. The Saratoga saints will not need any "epitaphy" if they get taffy by the pound, as Dr. Warren and Brother Dexter yesterday administered it in all-seeming good faith. They could certainly see progress in numbers and interest. And the piano had choice of players. There was new music as well as old, and a sacred violin not even an old Scotchman would claim as an ungodly fiddle.

The pastor, who is a past master in brief talk, and generous in time to others, gave God the glory of all. Half of the time the church has paid all its own bills. It has raised thirty-six thousand dollars, has fixed the habit of meeting its apportionments and remembers regularly all our six benevolent societies. Let us not forget, as we did not forget yesterday, the sons of this church in the ministry—Brother Palmer at Benicia, DeKay at Lodi and Reid at Paso Robles. They make history for the cause of our King.

From the church we went to the little graveyard on the hill. While Deacon Farwell pointed out the graves Pastor Cross told us of the sainted dead whose dust repose here. There were handshakes, smiles, tears, prayers, songs, flowers. All was as sacred as the soldiers' Decoration Day, but it was all personal, warm, unstereotyped. It was an additional charm to the unique and tender service at the church. There were fresh graves at the little cemetery and loyal little companies went aside to them. What smiles must have lighted up the faces of the saints as they looked over the battlements of heaven at the reverent piety of those who follow them as they followed Christ. It was a privilege to lay a sweetbrier rose cluster on the grave of Mrs. John Brown, whose children are bright patriots here, and we remembered Miss Lizzie Sansom's grave as tenderly as the Guerneville saints would have us do it. And Brother Palmer's grave and the little mound where Brother and Sister Yarrow's beautiful baby boy was buried. And many friends entered the sacred enclosure where Mother Farwell rests until the resurrection morning. We realized what she had given to Saratoga in those who love and serve after her. More of us want to be buried here than before. To serve Christ here, to be loved and remembered, and to have our graves deserve a smile, a flower, a tear—this is part of Christian aspiration. We shall care better for our graveyard now. If yours is neglected, friends, go into it with a service of love and decoration and helpful groups will follow you.

### Brother Cole's Triumph.

In our hearts we decorate the new-made grave at Cypress Lawn. Brother Cole's triumphant death is written on our hearts. Do you remember Brother Hatch's stirring question in our Association as he read of the heroic frontiersman of Trinity county? "What's the matter with H. Hammond Cole?" "He's all right." That's what the angelic scouts are saying as the word passes that Brother Cole has come into Paradise.

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### What I Do and Do Not Know.

Martin Luther Berger.

I do not know how many years,
Burden'd with toils and fears and tears,
Make up for me life's span;
But this I know, the day will come,
When my dear Lord will take me home,
And I His face shall scan.

I do not know but some I love
May bye and bye unfaithful prove,
Unworthy of my care;
But this I know, He will be true,
Selecting work for me to do
With patient love and prayer.

I do not know what sweet surprise
Embosomed in the future lies,
Design'd by heavenly love;
But this I know, I need not shrink;
"Better than you can ask or think,"
Is promise from above.

I do not know; my feet may stray,
And I have reason ev'ry day
To say, "Dear Lord, forgive!"
But this I know, on yonder strand,
"Spotless" and "perfect" I shall stand,
The heav'n'ly life to live.

I do not know what furnace dire
Is kind'ling up its painful fire
In my poor, dying frame;
But this I know will make it sweet,
His Presence in that trying heat,
His temp'ring of the flame.

I do not know, when call'd to die,
If wife and kindred shall be nigh,
To close my fading eye;
But this I know, He will be there;
Death cannot find a triumph here;
His Conqueror is nigh.

I do not know what new friends wait
Between this and the "Golden Gate,"
To greet with cordial hand;
But this I know, a precious throng
Of blessed ones, I've loved so long,
Await me in that land.

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Life fellowship with Jesus is the only school for the science of heavenly things.—Andrew Murray.

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Each new day with its opportunities is a fresh gift from the hand of God.

## The Bystander.

### Andover Seminary.

An editorial in the Chronicle gives expression to certain views about theological education, which are not true when applied to Andover. That there is great need to "study theology squarely" goes without saying; that theology has not been studied squarely in Andover, in comparison, for example, with the Harvard Divinity School, is not true. The matter with Andover is not one of location, but of persecution. All this talk about moving to some great university is far of the mark, as far as Andover is concerned. The fact is that this, the oldest of our theological schools, has ventured to teach theology on the square. It has been a pioneer in independent thinking, in social science, and the practical application of theological and social theories. In this connection the Harvard School is not to be mentioned in the same breath.

But what was the result? The result was that the professors were tried for heresy, the students scattered, the denominational papers from Boston to San Francisco denounced the teachers and the teachings. This kept up for a number of years. Orthodox pastors gravely advised their young men to escape the contaminating influences in the liberal school at Andover. Graduates were cut off from conservative churches, while other seminaries which taught theology in the way the Chronicle criticises furnished young men to the best pulpits. What has happened? After being suspected, resisted, criticised and boycotted for these years, the Seminary finds itself bereft of the present generation. The good men, led by such misguided John Browns as Joseph Cook, the newspaper editors and preachers, who have denounced this great institution, are under obligations to repent of their insane passion to block the study of theology squarely.

As to the removal of Andover to Berkeley, it is hardly necessary to say such a thing will never come to pass. Why should we wish an institution that has been so dangerous?

### Pet Words and Phrases.

Every reader will recognize the tendency or habit in public speakers and writers to use certain words and phrases which seem to be ever ready to be spoken and written. The Bystander calls to mind, for example, a certain eminent Eastern college president, whose utterances would be recognized among many, simply because he uses certain words in everything he says or writes. These words are not inappropriate, but noticeable. Sometimes a phrase is strikingly out of place. We have heard of the evangelist who was in the habit of asking God to bless the souls in the particular city where the prayer happened to be offered. For example he would say, "God bless these New York, or Boston, or San Francisco souls." So he said, "God bless the Dublin souls," and going to Ireland he caused a smile when he prayed, "God bless these Cork souls."

This habit is aptly illustrated by an anecdote told by James Russell Lowell of two college acquaintances of his, one of whom always modified his observations by the phrase "for him." Being asked one day by Mr. Lowell, "Didn't Mr. —— die suddenly?" the reply was, "Well, yes, *very* suddenly for *him*." The other acquaintance qualified every statement with the word "temporarily." When asked, "Where is H. now?" his reply was, "Oh, he has cut his throat." "Cut his throat?" "Yes—temporarily."

This habit is an indication of a limited vocabulary, but not always. It is a habit of permitting words with which we are too familiar to have the right of way. A word easily becomes a tyrant. It makes its nest on the end of the tongue, and flies out at the least opportunity, while other and better terms are more modest and retiring. It will be found that most sermons and prayers have their pet words and phrases, sometimes wise and sometimes otherwise.

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Mrs. C. W. Farnam of Fruitvale has been giving her friends the opportunity, during the last two weeks, of viewing a large number of the beautiful pictures which she has painted during recent years. Seventy-four in all were arranged around the walls of one of the rooms in Mrs. Wetherbee's residence at Fruitvale, and hundreds of persons were permitted to see them. Among those attracting most attention and eliciting the most commendation were the views about Jerusalem—"Beni Hassan on the Nile," "The Scarlet Anemone of Palestine"—which is the flower Christ had in mind when he said, "Consider the lilies"—some Santa Cruz mountain scenes and an Arab sheik.

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For the year ending April 1, 1902, the Presbyterian church reports $1,056,835 contributed for home missions, and $893,552 for foreign. We have been especially interested in noting the amounts contibuted on the Pacific Coast. For home missions the synod of California reports $31,061; for foreign, $19,802. The synod of Oregon, $9,345 for home missions, $4,494 for foreign. The synod of Washington, $5,287 for home missions, $3,414 for foreign. The number of communicants in California is 24,856; in Oregon, 6,859; in Washington, 8,706.

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The new pastor of the First Presbyterian church of Seattle is an up-to-date preacher. He dips into all sorts of reforms from the pulpit. A few Sundays ago he surprised his congregation by asking the ladies to remove their hats during the service. The following Sunday considerable of his sermon was devoted to a denunciation of corsets. He is a bachelor and wears long hair.

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We were in error in the statement elsewhere in this issue that the Rev. Dr. Minton had accepted the call to Trenton, New Jersey. The call is being considered, with quite a probability of its acceptance.

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Hugh Price Hughes, the noted English preacher, who has been laid aside from work for several months, is greatly improved in health. He is now in Switzerland.

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Roman Catholicism counts 2,228,997 adherents in Canada. The Methodist communicants number 916,862; the Presbyterian, 842,301; the Anglican, 680,346.

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The religious paper that is published in the Philippines contains reading matter in Spanish, in Filipino dialects and in English.

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Be patient with every one, but, above all, with yourself. I mean, do not be disturbed because of your imperfections, and always rise up bravely from a fall.—Francis de Sales.

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Christianity is not so much the advent of a better doctrine as of a perfect chartcer.—Horace Bushnell.

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A little religion is a painful thing; but more religion takes the pain away.—William Arnot.

# The Sunday-School.

BY REV. W. H. SCUDDER.

## Paul Crosses to Europe. (Acts xv; 22–33.)

Lesson XI. June 15, 1902.

The second missionary journey is preceded by a sharp contention among the two great apostles, Paul and Barnabas. The reasons for John Marks abandoning the field at Perea are not recorded, but the fact is adduced by Paul as sufficient reason for not taking him upon the second missionary journey. But we can supply some reasons which shed light upon the situation. Barnabas and Mark were cousins (Col. iv: 10), and when the first missionary journey was set on foot Barnabas was the leader, in the sense of being the most prominent. But Paul's rapid development soon brought him to the front, and his leadership asserted itself very emphatically. So, when the scope of the preaching of the missionaries was enlarged to include the Gentiles, and Paul took the foremost place, we can surmise that Mark dissented somewhat from the program, as he was less inclined to liberal views than his cousin. It is certainly significant that at the very time that Mark left the work the record reads: "Paul and his company," or "Paul and Barnabas" (Acts xiii: 13). Mark thereupon returned to Jerusalem, where he may have been associated with the Apostle Peter, and we hear nothing further of the work there for some few years, when the events of the last lesson occurred. Following this decision regarding the conditions on which the Gentiles were to be received into the Christian fellowship, Peter seems to have gone to Antioch (Gal. ii: 11), Mark accompanying him, possibly, or coming a little later. Peter's actions at that time are narrated (Gal. ii: 14). He fully entered into the spirit of the decision at Jerusalem (Acts xv: 28), and went entirely over to the Gentile camp, working and fellowshipping with them as brethren. But when "certain from James" appeared, Peter became afraid, and "drew back and separated himself," no longer eating with the Gentiles. His example seems to have powerfully influenced the rest of the Jews, for they "dissembled likewise with him, insomuch that even Barnabas was carried away with their dissimulation," and Paul's free Christian spirit could not stand that. He openly rebuked Peter, and of course indirectly, if in no direct way, Barnabas and Mark. Couple this with Mark's first departure from the work among the Gentiles, and we can see why Paul "thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work." This view of the situation enables us also to see why Barnabas was insistent even to the point of refusal to make one of the party on the contemplated tour. How much soever the truth was spoken in love, it must have rankled the spirits of all the participants in the "dissimulation" to be rebuked in public, and Mark's influence over Barnabas was increased by the common cause in which they found themselves called in question by the Apostle Paul. Hence it would be deemed wiser that each should depart his own way, doing separately such work as God should direct them to do. That the result proved the wisdom of the course taken is shown in that the force of trained workers was increased. Barnabas, with Mark, started for Cypress, probably revisiting the churches established during the first missionary journey. Of these we hear nothing further in the Acts. Paul starts overland, revisits the work in Syria, Cilicia and Galatia, taking about nine months for the tour, and then attempted to go into Asia, a name given to the Roman province covering the western portion of the modern Asia Minor, including the countries of Mysia, Lydia, Caria, and the major part of Phrygia, the coast cities and islands near at hand. During this journey Silas is developed, and Timothy joins the missionary band. If the expression "we" of verse 10 is of sufficient moment to be drawn upon, Luke, the Beloved Physician and chronicler of these stirring events united his labors with the party. Two lessons are prominent in this episode—one, that good men often err, from varying motives, and some times even such errors involve real principles. The prevailing motive in this withdrawing from Gentile fellowship was probably "policy." The fear of meeting with censure from those with whom they had long been associated, and with whom the expressed opinion had prevailed that Gentiles could do as they saw fit, but Jews must remain in the customs handed down by tradition from the time of Moses, here caused a positive hypocrisy, as the Greek word used by Paul affirms (Gal. ii: 13). It is well to be "politic" to a certain degree, but that road runs very close to the edge of the precipice "deceit," and like the man who wanted a good driver, it is not the one who can drive closest to the verge, but the one who keeps furthest from it, that is to be considered the wisest and safest. The second lesson is that present differences of opinion should not lead to permanent separation of individuals. Although these leaders separated, and had their followers in the work, there was no malignancy in the act. Both leaders were friends, and their followers were all engaged in the same grand work. Long after this Paul speaks of "Mark, my fellow-worker" (Philemon xxiv), and includes him among the "men that have been a comfort unto me" (Col. iv: 11).

1. Divine direction to perplexed workers.

The period was a most important one in the history of Christianity. But this was not known to Paul. He supposed that his line was clearly marked, and proceeded to follow it. But circumstances shortly drew the attention of his alert mind to the fact that something was meant other than he had planned. His efforts did not succeed, his way seemed hedged. It is a valuable lesson for us that men, like the great Apostle, were perplexed and very uncertain what course God wished them to pursue. Any earnest disciple has paused at times, perplexed in no small degree to know what the will of the Lord is, wishing only to discern that he may follow, and spending many an hour in prayer for the desired revelation. The way in which Paul was directed in this important crisis should impress each of us, for God has general as well as special lines of indicating his will. One of these general lines is forbidding, or its more clearly determinative, "Suffering not." I once witnessed a wonderful diagnosis of an occult brain difficulty. The skillful physican knew that he had a hard task before him, and had prepared carefully for it. With magnets, tuning forks, colored silks and other appliances he bent his whole mind to the diagnosis. The brain, to his mind, was as plainly mapped out as the countries in Europe on the Eastern hemisphere. At the first test he disposed of one portion of the brain. That was *not* the way. At a second he found he was "forbidden" to go further in that direction. On the third his knowledge "suffered him not" to tread that path longer, and so, for the space of a couple of hours, he found where he *should not* seek for the trouble until the right path opened, and in the very center of the brain he discovered that for which several other skilled physicians had

vainly hunted. Many are the times when the divine will is clearly indicated by the patient consideration of the "not this way." From Galatia to Asia!—"Not that way, Paul." Try Mysia. Right. From Mysia to Bithynia! "Not that way." And so the way was indicated by a sort of blind alley system, and the Apostle, with his companions, were brought to frequent consultation and use of their common sense in determining what the will of the Lord was. Thus they went on to Troas, and must have been doubly perplexed as to the next step, and when more specific guidance was needed, it came. This time in the form of a vision, but no distinct command connected with this appeal from the man of Macedonia to "come over and help us." After consulting together they "concluded that God had called them for to preach the gospel unto "those in Mecedonia." That conclusion was in absolute coincidence with the divine will, and they could make a straight course for Europe.

2. The Gospel in Europe.

Only room for points now, but they are large enough for ready development for the scholar.

(a) The small beginning. Although a chief city, Philippi, had no synagogue where the usual start could be obtained for the proclamation of the gospel. A place beyond the city gates, by a river side, was an "oratory," or prayer place, where a very few Jews met. A slender opening for the good news over a continent.

(b) The first convert. A woman! Not as important a factor in religious affairs at that age as now. But we recall that the first Samaritan convert was a woman, and Jesus attracted a Syro-Phoenician woman for help. Many a missionary has labored years for a single convert. Compare the beginning of the gospel in Palestine as recorded in John i: 29-51. Note how quietly God begins his great projects; how naturally he introduces forces destined to overturn long-standing human inventions.

(c) The household is the basis of the spread of Christianity. Lydia brought her entire household under its influence and gave the gospel the right opportunity to secure a sure and permanent footing in Philippi. The importance of the head of the household and the children seemed to be quite as much emphasized in the early church as now.

(d) Just the right man was chosen to accomplish the work in the great continent. No other Apostle could have become "all things to all men," for Paul alone was cultured for the Greek; was a free-born Roman under the law and social order of that great nation. God knows how to choose his tools, and sets them in places where they accomplish what his designing mind has already prepared.

## Christian Endeavor Service.

By Rev. J. H. Goodell.

### Why Total Abstinence is Best. (Rom. xiv: 13-23.)

Topic for June 15, 1902.

Here we are face to face with the old, familiar Giant. Those who remember that inimitable temperance lecturer, John B. Gough, will recall that in his later days he used to greatly bemoan the fact that after living his long life of battle against intemperance, and after having traveled over the whole world, speaking to many thousands, still at the end he was compelled to see more intoxicating drinks used than ever. There are hundreds of people today who will read this title with a sigh. They are wearied with the conflict with this hoary old monster, who, with all his years and warfare for his life, does not seem to lose any of his vigor or vitality.

Even the Juniors, to say nothing of the Seniors, may as well look the old villain in the face and begin to equip themselves for the fight, for Christian Endeavorism will never be safe or even permanently victorious until this child of Anak is put where David put Goliath —head and all. For, after we are through with peppering with the sweet peas of License, and keeping him lively with our Anti-saloon bombs, and leading him around like a poodle dog by the Tillman method, we shall have to take off his head by the sword of total abstinence, before he will be in the proper shape to be buried and put out of our sight forever. So line up, Christian Endeavorers! Keep clear of the mistakes and foolishness of your fathers and grandfathers. Take from them all that is efficient, but quit forever all the whining, purring and fooling with this question, which has characterized the past. Do not be satisfied with making this giant limp and stagger. Fight until he is as dead as Caesar, and quite as unlikely to give further trouble.

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Let us blow off the dust and limber up the hinges of this ancient weapon of total abstinence, and see if there is not, even at this late day, some efficiency in its use. What can it do for us in this tiresome and damaging warfare? In the first place total abstinence removes all danger from the individual. Every man who uses any form of alcohol as a beverage is playing with fire. He is pretty sure to be scorched before he is through. Not every man who takes beer or wine or the stronger intoxicants will stagger in the streets or appear in the police court. Neither will every one exposed to the small-pox come down with the disease. But what an argument that would be for being careless and taking the risk. Total abstinence is best because it is the sensible way for the individual.

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Total abstinence is best because it is the cleanest way. Poison inside of us is what it is to smirch and smear the outside of our bodies. It is much worse to some people, but it is that to every one. Multitudes of people need to be scrubbed on the inside. Their eyes, their vocal cords and their brains need a Hammam bath. When the Scripture says so definitely that no drunkard shall inherit the kingdom of God, it is because they are too soiled on the inside to be received into such a clean place. The psalmist says, "The fear of Jehovah is clean." He also declares that the man who shall stand in the holy place of Jehovah is the one with "clean hands." No one will think for a moment that that refers to the outside. James says, "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded." There are few things which clog and soil the interior of both soul and body like the repeated introduction of poison into the system. If a man is to be clean, he needs to be a total abstainer.

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Total abstinence is best because it places a man in the position of a useful worker in removing this curse from among men. No matter how he may wince and wriggle, a user of intoxicants as a beverage can count but little as a worker in the temperance cause. He may talk as blandly and as persuasively as a politician on the eve of election day, and whatever he may say may pass for some value among users like himself, but where his words are needed most he would far better keep silent. Deacon Applejack, with his cider mug, never yet prevented a moderate drinker from becoming a drunkard, and Dr. Goodtime never rose from his wine-glass to preach a sermon of any value to the young man strug-

gling with his appetite. It is not in human nature to take advice from or to grasp the hand of one who is loaded with the stone which is sinking us. If we mean to sustain others we must abstain ourselves.

* * *

Total abstinence is best because it best represents the lofty ideals of the Christian faith. The unvarying mark of the Holy Spirit in us is the constant pressure of our minds up towards higher things. What we call liberty and liberalism is often another name for the ideal of compromise and indulgence. Every high attainment in this world lies at the end of a path of self-denial and discipline. No matter how innocent or pleasant it may be, the lower must be given up for the higher. The scholar, the mechanic, and even the pugilist finds it so. It is mostly a question of how much you are willing to sacrifice of the lower to attain the higher. This is pre-eminently so in the Christian life. It is satisfied with nothing but the best, the highest and the holiest. Its cry is not for more liberty or more license, but for nobler character and more power for God. And total abstinence is the most likely to minister to that end.

## Woman's Board of Missions for the Pacific.

President.....Mrs. A. P. Peck.
819 Fifteenth street, Oakland.
Treasurer.....Mrs. S. M. Dodge.
1275 Sixth avenue, Oakland.
Home Secretary.....Mrs. W. J. Wilcox.
576 East Fourteenth street, Oakland.
Home Secretary.....Mrs. R. E. Cole
1367 Castro street, Oakland.
Foreign Secretary.....Mrs. C. W. Farnam
Fruitvale.
Branch Secretary.....Mrs. H. E. Jewett
2511 Benvenue avenue, Berkeley.
Superintendent Young People'sWork.....Miss Alice M. Flint
60 Santa Clara avenue, Oakland.
Recording Secretary.....Mrs. S. F. Bufford
1814 Sutter St., San Francisco.

### Southern Branch.

It was a great privilege to be present at the Annual Meeting in Pasadena last month of the Southern Branch. All agreed that, from beginning to end, it was one of the finest meetings we have ever had. Miss Helen Brooks of Redlands gave the address in the hour given to the Young People's Department, and it was an inspiration and kindled faith and zeal anew, to hear her earnest words in regard to young people and missions. Miss Brooks gave some good suggestions for work. She urged that each Society be kept in contact with some missionary; that we use in our meetings young people who are planning to go as missionaries; that we adopt a four years' course of study prepared by F. P. Turner, 3 W. Twenty-ninth street, Ney York.

Several of our societies are already following plans of systematic study, and here is one report.

RIVERSIDE.

The Riverside Christian Endeavor Society has a Missionary Committee of eight members, which has entire charge of their missionary meetings. In their foreign work they have followed the plan suggested by their department officer, and devoted one meeting to each of the objects assigned to the young people. Information for these meetings has largely been obtained through Mrs. Blaikie. They try to have two papers and a story at each meeting, with music and written programs gotten up in some artistic way. A map has been used at each meeting. At the meeting on Japan, one member dressed in Japanese costume impersonated a girl from the Doshisha, telling of the school-life there and of Miss Denton. They hope to continue the same plan, as the meetings have been well attended, and a good deal of interest has been awakened in the special objects to which we give in our Young People's Department. There are also other encouarging reports of work done by Christian Endeavor Societies and Mission Clubs, and the gifts in this department amounted to $367.50.

For next year our aim is $500—$400 divided among Japan, India, Turkey, Africa and China, and $100 for general mission work. To reach this mark will require an increased effort on the part of our regular givers, and also gifts from the thirty Christian Endeavor Societies that are not now contributing anything as societies. Let me urge again the necessity of having a *live* Missionary Committee. Then we shall have regular and carefully planned missionary meetings, and systematic giving—a definite pledge from every member, a book kept and pledges collected regularly.

And may we all understand more and more what a privilege it is that we may work and pray for missions.

*Aurelia S. Harwood*, Supt. Y. P. Dept.

Ontario, Cal., May 29, 1902.

### Pagoda Anchorage Station Classes for Women, 1901.

[A letter from Miss Emily Hartwell of Pagoda Anchorage, in answer to the announcement of our becoming interested in that mission, says: "I write at once to thank you most cordially and joyfully for your sisters in China for this great help, hoping you will all pray for me, and for your work here." Following is her report of the Station Classes for 1901]:

Diong-loh (Lasting Delight), the district city of the Diong-loh district or county, contains about 20,000 inhabitants. It has a flourishing church, with a most earnest, spiritual pastor, who is tireless in his labors for the city and adjacent country. He had a class of inquirers ready to form a station class at my first suggestion. These women live a mile distant from the church, and are connected with families of church members in a locality where there is great need for a second church. Oh, for a church building society to help struggling churches in China! May the friends at home not forget we look to the American Board alone for all these needs.

Although it is very difficult for bound-footed women, with tiny feet only 2 or 3 inches long, to walk, these women joined the class with the distinct understanding that they regularly continue their practice of attending Sunday morning service, which previously they had done irregularly, as it means a two-mile walk each Sunday in all weathers. Only one of the eight women had been born in a Christian home and had natural feet, but three others unbound theirs later, and the four remaining would have done so had their families been willing.

Diong-loh seems the very stronghold of foot-binding, it being fostered by a custom not known in other districts. On the fifteenth of the first Chinese moon, all the brides of the previous year are on public exhibition. They are arrayed in elegant crimson silk and satin embroidered gowns with most elaborate and expensive headdresses and beautifully embroidered tiny shoes, and sit in the parlor of their home with open doors for the entire city to visit at pleasure. Water-melon seeds and tea are served each guest, and the brides, some-

times one, sometimes two and even three in one family, where the household is large, are on exhibit to be turned about to display their beautiful headdresses, their tiny feet an especial object of interest as a sign of gentility.

The mother-in-law expects tiniest feet as an important part of her bargain in buying the bride, and this custom magnifies the importance of adhering to the contract, for the headdress and garments can be hired, but the feet cannot; they are the result of years of pain and suffering. There is no idolatry or special unkindness connected with the custom, but it is a social function very binding in that city, one observed by Christians as well as others, and it must require courage to be the only ones to wear natural sized shoes.

The teacher of the Diong-loh station class is a younger relative of most of the women who attend, and hence at a disadvantage, as Chinese custom robs the juniors of all power, no matter how much talent they may have. She has, however, done well in spite of her disadvantage from youth. The mountains of custom are greater barriers than the actual rock mountains of the Diong-loh district, but is not this true of custom anywhere?

A charming sedan ride of two hours brings us to the U-nang station class. The path leads over the notch which is crowned by the beautiful site for the girls' school Miss Borts has hoped for money to build for so long, and for which she is still waiting. Then down over the watershed, where the heads of the canals lead water into adjoining plains of rice fields, we skirt high mountains on the right until we come to a range of lower hills at our left which look as if the titans had played snow-ball with bowlders and a pile were left where each had stood. Toward the end we follow a mountain stream whose waters of robin's-egg blue-grey hold the tint of the mountain skies from whence they came, like Moses of old who brought the glory down from the mount in his face when he descended from Sinai.

This was the second year of the U-nang class, and the women read the Bible picture book and the Romanized New Testament, just finished printing during the year, that Mrs. Consul Gracey presented them after her visit. She promised one to each woman as soon as I pronounced her sufficiently advanced to read it, and during the year eleven women and girls received testaments. The teacher comes into the Bible woman's school another year to study more, and we feel since these women can do so well, other places need the help of a class more. To this large station of three times the population of the Sandwich Islands our paltry sum for station classes must be shifted often to give a little help to the many needy and waiting places.

How we realize the untilled stretches of human souls as we take our sedans for Ka-mui, for we pass the large cluster of villages known as Gu-gaing, formerly the district city, and know there is not even a Bible woman at work there, and then pass through Chang-chong, where the efficient pastor's wife is a host in good works, although single handed. Then on to the village of Deukchang (Bamboo Field), where we call on a former pupil at U-nang, who is now married in this village. She begs to come to the Bible school, but her mother-in-law will not allow her to do so unless I will promise that she may return at the end of one year as a paid Bible woman, and we find that avarice of relatives is another monster difficulty to the education of the women. We are sad at heart for this great hindrance, but are glad the young woman insists on time to review her books by herself on Sunday, for she is too far from church to walk with her small feet, and especially shut in as a young bride by Chinese custom.

The mountain we climb to Ka-mui is, on this eastern side, sheer rock, so steep we dare not trust ourselves to coolies, but pick our way as best we may by the occasional steps cut in the solid rock. When we reach the top we are told we are almost there, but in fact we cross hills and valleys for almost an hour longer, and find it four or five hours' travel from U-nang to the chapel at Ka-mui. It is not easy to begin examining the station class at once after so long a trip, but it must be done, for all the women must be home by 5 o'clock to prepare the evening meal, bound by poverty to a ceaseless round of drudgery.

One would think mountain heights would exempt one from foot-binding, but not so; custom is as unlenient at Ka-mui as Diong-loh, and most of the women are young and cannot unbind, because of unwilling relatives they must obey; only the two widows of the class have unbound feet, one because she was a second wife and hence not allowed to have bound feet by Chinese custom, the other because she is a Christian and the teacher, the preacher's wife persuaded her to do so before she joined the class. I had hoped the one that always had natural feet, and who had no children dependent upon her as the other widow has, would come to the Bible school, but her mother-in-law, although she will not speak to her, having taken a great dislike to her, and has her cook and eat quite by herself, still will not allow her to leave to go to school because she feels it not consistent with her idea of proper surveillance, and if she should go all her living would be withheld in the future.

Is it not a comfort that these women can read, and thus have the consolation of the Scriptures? They travel a weary road under the rule of unsympathizing relatives. Let us pray that more of these weary ones in life's pilgrimage may be given the opportunity to learn to read the Bible, that they may say with the psalmist of old, "Thy statutes have been my songs in the house of my pilgrimage."

EMILY S. HARTWELL.

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There is no doubt that Indiana's young Senator has an ambition to become President some day; and a Washington correspondent states that the Senator himself is confident that he will arise to that distinction. Senator Beveridge does not hesitate to tell his friends, says the correspondent, how Destiny has marked him as her own. He is almost a fatalist in his belief that things are bound to come in the direction in which he sees them. When he was a boy on a farm in Highland County, Ohio, where he was born, he realized that he was to become a lawyer and that his talent would be recognized, although there was then apparent no way open by which he could get an education. He says that in the same manner when in school and studying law, he felt entirely confident that he would become a United States Senator. He had this assurance before him in all the dark stages and discouraging hours of his early professional career. To-day, he tells his friends that he feels certain that he is to become President of the United States. In just what year this will materialize has not been made wholly clear, but he says that he thinks now it is in 1908, just after Roosevelt completes his second term. But that he is to be President he never for a moment questions.

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Self-reverence, self-knowledge, self-control, these three alone lead life to sovereign power.—Tennyson.

# Church News.

### Northern California.

Decoto.—Three persons were welcomed into fellowship last Sunday, one on confession.

Oakland, Market Street.—There was one accession to the church by letter at the last communion.

San Francisco, Fourth.—Six persons came into the church fellowship last Sunday evening; two on confession.

Oakland, First.—Seventeen persons were received into membership at the June comunion service, ten on confession. The offering for the Sunday-school Society on Children's Day amounted to $157.

San Jose.—Five persons were received to membership last Sunday by letter, making thirty by confession and letter during the last two months. The pastor is preaching a series of Sunday evening sermons on "Applied Christianity," to increasing audiences.

Petaluma.—All the avenues of activity in this church are fully occupied. The C. E., Sunday-school, Ladies' Aid, Mayflower Society and Missionary Society are at work. Sunday, May 25th, the local Post of the G. A. R. and the W. R. C. worshipped with us. Memorial Day our pastor delivered the oration at the cemetery. June 1st was Children's Day. Its impressiveness was testified to by all who were present. The Society's service was used very effectively. This service is above the average this year. There was a presentation of Bibles to four graduates of the catechetical class and the rite of baptism was administered. Thirty dollars was given for the Sunday-school work. The Sunday-school is steadily advancing in efficiency and enrollment, the C. E. is attracting a helpful class of young people and the church seems to be in the midst of a forward movement. Plans are being formulated for and interest is being manifested in the coming General Association, which is to meet here in the fall; and it is earnstly hoped that this may be of great spiritual benefit to us.

### Southern California.

Los Angeles First.—At the twilight communion, June 1st, twenty-four were received to membership in the First church, Los Angeles—seven on confession. One hundred have been received since January. The new building is progressing.

### H. Hammond Cole.

Rev. H. Hammond Cole was the son of Samuel Whitten Cole and Martha Stickney Hannaford Cole. His birthplace was Chelsea, Mass., the date being April 15, 1845. His education was gained in the public schools of his native town. Though active in business life he was always of a studious turn of mind and kept up diligent and careful reading and study along various lines.

On October 20, 1874, he was married to May Frost, daughter of Washington and Samantha Lawrence Frost. In 1878 he entered heart and soul into Christian Association work. For six years he was connected with the Boston Young Men's Christian Association, as one of its secretaries.

There was reason for his eager looking for the Congregationalist to the very last week of his life. His eye would light up and a smile played on his lips as he took the paper, which seemed so much like a letter from home, and would say, "You know I am a Boston boy." He was not content with routine office work while an Associational Secretary, but made diligent preparation for gospel and mission work which were most practical preparation for the full functions of a Christian minister. His evident fitness for the Christian ministry was clearly recognized by the Suffolk North Association, which licensed him at Boston in June, 1884, to preach the gospel. In October of the same year he resigned his connection with the Boston Young Men's Christian Association, and gave himself wholly to preaching. He was ordained on January 26, 1885, by a Council at the Third Congregational church at Chelsea, Mass. While in preparation for the ministry he supplied for a time the old colony mission in Boston and the Chelsea Avenue chapel in Chelsea. He first came west at the call of the First Congregational church in Tucson, Arizona. His work there was widely known and largely blessed, and continues to be spoken of with feeling and appreciation. The six years there were years of rich growth and development.

In 1891 he accepted the call of Olivet church in San Francisco, where he served four fruitful years.

In 1895 he became pastor of Trinity Congregational church in Weaverville, Trinity county, Northern California. This was a noble bishopric, indeed for his full, ripe powers. He made himself felt as a sound and evangelistic pastor in all the region. Beside full Sabbath services in Weaverville, he supplied during week days four outstations from seven to twenty-nine miles away. Very much of the success of the "Temperance Spa," a wise supplanter of nefarious saloons, was due to his leadership and good management. Had capital as much financial courage as he had moral courage, we should have had the much needed encouragement in our temperance work of a sustained and lasting success. He succeeded long enough to prove possibilities.

In 1899 he went to Alaska as pastor of our First Congregational church in that district at Douglas Island. Here he remained for over two years, until the breaking of his health compelled his return to San Francisco last August.

"There were all hard, happy, successful pastorates, owned and blessed of God, to whom be all the praise.

In November of last year Mr. Cole removed to Saratoga in ardent hope of increasing his strength that he might preach again. It was not to be. He died about noon on the 27th of May. He was a member of the First Congregational church of San Francisco, and of the Bay Association. 'Of his own immediate family Brother Cole leaves a sister in Chelsea, Mass., and his wife, to feel his loss. *E. S. W.*

In one of the addresses at the recent meeting of the Congregational Union of England and Wales Mr. Kruger was referred to as "that misguided man." One can not help wondering what the poor man's thoughts must be, off there in Holland, as the independence of his country is passing away. A dispatch from Utrecht not long ago to the Boston Globe said: "That he has full confidence in the wisdom of the Almighty is evidenced by his sometimes spending the whole night in prayer. No touch of skepticism has yet tainted his belief. He knows the entire Bible practically by heart and makes replies to every interrogation with one of its phrases. He rises every morning before dawn and spends several hours in spiritual communion. Part of the afternoon he devotes to a siesta and a drive in a closed carriage. He goes to bed almost immediately after the evening meal and does not appear again until 9 o'clock the next day. Although miserable at heart for fear the nation that he helped to establish is about to lose its independence and individuality, he still remains steadfast in mind and spirit, devoted to the object for which he spent his life."

## Oregon Letter.

By George H. Himes

The Y. P. S. C. E. of the Astoria Church is an important factor in the life of the church. It is young in years as well as in membership, but a willing spirit is its most notable characteristic; and in this way it is being moulded into great usefulness by the tactful pastor and his devoted wife. One thing noteworthy, not hitherto seen in any previous meeting of any society which the writer has been privileged to attend, is the recording by the secretary, as the roll is called from week to week, of the attendance at church as well as attendance at the society meetings. This certainly is a wise measure, and is a recognition of the motherhood of the church, which, in some societies at least, seems to have been almost forgotten. It would be well if every society in the land had such a rule, and followed it. The life of the young people cannot be separated from that of the great body of the church without injury to the specific work required of the church as a unit in building up the kingdom.

A Congregational church was organized in Patton Valley, Washington county, a few miles southwest of Forest Grove, on the 25th inst., by Rev. Edward Curran, with eleven members. This is the outgrowth of a Sunday-school established fully twenty-five years ago. The new church starts out with a hopeful spirit, and gives promise of much usefulness. Mr. Curran was unanimously chosen pastor.

The union missionary rally at the First church of this city last Wednesday was most successful. The attendance was large and great interest was manifested.

Mrs. D. B. Gray of First church, Portland, presided for the Orgon Branch of the W. B. P., and Mrs. C. F. Clapp, Forest Grove, for the W. H. M. U., the President, Mrs. F. Eggert being yet in the East.

Mrs. F. V. Jones of Hassalo Street church, led the opening devotional exercises, after which Mrs. D. D. Clarke gave encouraging reports from the Oregon auxiliary societies, and Mrs. W. D. Palmer reported increased interest in the young people's societies.

Mrs. G. M. Parker of the Portland First church told of some of the experiences of the Oregon branch missionaries; of the pathetic interest of the natives of the islands in the "Morning Star," and of the growing importance and success of the mission schools of Miss Perkins in India and Miss Denton in Japan. Mrs. C. F. Clapp, in speaking of "Our Treasures," said that "the Lord could convert the world without the work, sacrifices and money of Christians. But that does not seem to be the Lord's plan. He appeals to the affections of those who profess to love him. How we love to give to those we love! Are we willing the Lord shall measure the extent of our love to him by the amount of our interest in his work and the willingness of our gifts?"

Miss M. F. Farnham of Pacific University, urged intelligent study of missionary history, and of the world-wide work being done now.

Mrs. H. A. Risser of Hillsboro, speaking of "A Model Missionary Society," said: "We want to give the kingdom, not the second or third place in our thoughts and efforts, but the first. The home and the foreign work help each other. A worldly woman, after several invitations, attended a meeting and became interested in missionary work, then in her own spiritual welfare, becoming an earnest Christian and an active church member."

The "Question Box," by Mrs. Caswell Broad, brought pertinent answers from her to such questions as "What proportion of a woman's time can be profitably spent in club and lodge work?" "How would you create a sense of individual responsibility?" "How can we induce church members to give systematically?" "Tell us how to interest young people?" "How press missionary efforts in the face of church debts?" This last was answered by citing the case of a church where missionary interests were excluded on account of a heavy debt, until one Sunday a "supply" boldly talked about missions, interested the congregation, asked for and got $50, and the spirit of giving so got hold of the people that the church debt was soon after lifted.

An excellent lunch was served by the ladies of the local churches to a larger number than ever before attended a State rally.

The attendance, already first rate, was largely increased at the afternoon session, and the opening devotional exercises were led by Mrs. S. A. Arnold, of the Clackamas church.

The question, "What Are the Most Serious Problems in the Missionary Work in Oregon?" was referred to Rev. C. F. Clapp, Home Missionary Superintendent, who presented six problems, namely:

1. The saloon, which is everywhere a foe to Christian work.

2. Sabbath desecration, the day being given over so largely to visiting, picnics, baseball, dances and excursions.

3. The overcrowding of denominations in small towns.

4. The club and lodge problem. One town has eleven lodges and one church.

5. Lack of funds, largely due to support given to lodges and too many denominations.

6. Lack of spirituality.

Mrs. Broad followed, giving an account of thrilling and pathetic reminiscences of missionary work among the miners. She found a missionary hero in a little church in the coal mines, where the roughs practiced shooting through the wall behind him while he was conducting services, to see how near they could come to his head without actually hitting him.

Dr. Broad, a resident of Kansas for twenty-five years and home superintendent for fourteen years, spoke words of cheer, and congratulation in view of the great success of the meeting, whose workers he had not seen excelled in the many places he had visited since coming to the Coast.

The meeting closed with prayer and benediction by Rev. S. M. Freeland, and the people lingered in groups talking of the great enjoyment of the meeting and expressing the wish that such meetings could be held oftener.

The memorial service of the G. A. R. was held at the First church last Friday evening, and Dr. Freeland gave the address.

Rev. Mr. Arnold, for a number of years in the home mission service in Washington, now at Cathlamet, is doing a good work there. It was the privilege of the writer to become personally acquainted with him during the week past, and to learn somewhat of the esteem he is held in by the people of the place and vicinity outside of the church. The words of Paul—I Cor. ix: 22—I would commend to every embassador of Christ, whether in or out of the pulpit, as the keynote of success. The spirit of these words Mr. Arnold embodies in his rela-

tions to the community in which he lives to a large degree. The principal industry of Wahkiakum county, of which Cathlamet is the county seat, is that of lumbering. In this probably nine hundred men are employed—all earning good wages. In all departments of this business the work is extra-hazardous, and injury and death are of frequent occurrence. The minister who has an appreciation of the fitness of things, and who can come into personal touch with these men so as to influence them along right lines, can do a great work. From a very casual opportunity for observation, I am persuaded that Mr. Arnold possesses this faculty to a large degree, and already his influence in spiritually uplifting the community is being felt in a highly encouraging way.

Rev. L. P. Broad and Mrs. Broad addressed the First church this morning. They will go to Astoria on Wednesday. Their presence in the various localities of the State will surely create a large degree of enthusiasm.

Rev. Elwin L. House, D.D., of Providence, R. I., will preach in the First church of this city on the 8th and 15th of this month.

The First church of Salem is making preparations for appropriately celebrating its fiftieth anniversary on July 7th. An elaborate program is being prepared by Dr. Kantner and the committee having the work in hand.

Portland, June 1, 1902.

### "Studying Theology Squarely."

The "San Francisco Chronicle" says: "One of the great difficulties in advancing religious truth comes from the education of the clergy in theological schools where everything is narrowed down to the limits of the denominational creed." With entire respect we may say that such language does not apply to the prevailing type of theological schools. There is no sense in which any school under any control is freer in the path of its investigation than the theological school. Natural science, history and philosophy hold fundamental truth in a dogmatic fashion. The theological school does nothing more. The college of medicine has certain fixed data upon which its curriculum is constructed. Even the law school proceeds from universally admitted principles.

It might be said with equal truth, or equal lack of truth, that one of the great difficulties in advancing the science of medicine comes from the education of the medical students in medical colleges where everything is narrowed down to a particular creed. The first thing necessary is to deal "squarely" with theological schools.

The removal of Andover to Cambridge and the removal of the Pacific Theological Seminary to Berkeley are significant, but not wholly a new idea. Garrett Biblical Institute finds its greatest efficiency in close relation to the Northwestern at Evanston. Boston Theological School was once the Concord Theological Seminary, but became a part of the Boston University. There never has been good economy in attempting to sustain separate colleges in which the subjects taught are duplicated by the college of liberal arts. Our only contention is that it is not a sign that theology is waning or changing because there is a trend toward these magnificently endowed universities.

It is just possible that dogmatism has attempted to hold theological ground not belonging to it, and in a measure is blamable. On the other hand, the ready yielding of fundamental and primary theological doctrines has weakened conscience and produced moral laxness, and demoralized the principles upon which civil society rests. In a fair criticism of the status of theological schools we think the balance is against wide-openness of views.

In scrutinizing the word "squarely" there is room to think it means "my square." The quiet insinuation that theological questions are treated with mental reservation is still vital to the whole question. There is apparent but no real ground for such insinuation. Theological data are more difficult of definition than the data of natural science. The supernatural, specially the preternatural elements, cannot be exactly defined, and yet these elements enter largely into the study of theology. Conscious personal experiences must be constantly reckoned with. These experiences, fundamentally the same in feeling, manifest themselves in kaleidoscopic shapes and colors.

In looking at these elements in the theological problem from a flat-footed or a "square" materialistic standpoint, the theological student seems to reach conclusions untenable. Paul seemed to the Greeks a foolish babbler. The question is largely one of data. Paul assumed the presence of the supernatural, and his conclusions, rational enough to him, were insincere and inadequate to the inductive philosophers of his day. The criticisms on theology will always go on. The real meaning to the criticism that theology is not studied "squarely" is that it is not studied as natural phenomena are studied. In the nature of the case this cannot be. The elements in the problem are entirely different.

We think it fair to our theological schools that such a general charge should be accompanied with specific cases in point. Has theology invalidated any of the great corrective principles of ethics? Has it changed or sought to change history? Has it been untrue to human experiences? Some hint should be given by the secular press which seeks to call theology to account.—California Christian Advocate.

What is regarded as the widest vein of coal known in the world is found in Alaska. Winthrop Packard writes in the Boston Transcript concerning the Alaska coal prospects as follows: "Almost the entire northern coast of Alaska from Bering Strait to Point Barrow is striped with seams of semi-bituminous coal. and these veins extend inland no man knows how far. Enormous supplies of coal lie almost on the surface—no man has yet estimated the quantity. As you sail from Cape Lisburne to Cape Beaufort you may see miles of cliff in which the dark bands of it slant ribbon-like from beach to summit. When the brief summer thaws the ice the coal falls out of these veins in masses that lie in the icy surf, blocks contaning tons of fuel each. There are places where a ship's crew can actually pick up a cargo of good coal from the beach and the surf at the base of the cliffs. A blast set in these veins sends many tons of it rumbling down to the water, and from the summit of the headland you may see the surface croppings stretching miles inward in the form of parallel ridges. In them the brown ground squirrels, which the Eskimos trap for fur and food, dig their burrows and throw up black heaps of crumbling coal at the doors."

David was chosen king, not for the excellences of character which he already possessed, so much as for the possibilities of his excellence to be developed by the grace of God, through his obedience. It is like the vision of the sculptor who sees the possible statue in the marble, as Michael Angelo once said of a piece of beautiful marble outwardly defiled and thrown to one side; "I see an angel there, and must get him out."

# Our Boys and Girls.

### The Squirrel and the Bicycle.

I cannot tell which Sydney thought the more of, the bicycle or Jake.

The bicycle he bought with his own money, and Jake was a lovely gray squirrel that an old Scotch gentleman gave him on his last birthday.

He had found the squirrel in the hollow of an old oak tree, while chopping in the woods one day; and, as winter was coming on, and the little fellow might be cold, he carried him home to Sydney.

Sydney taught him many tricks. He would say, "Jake, let me see you crack this nut"; and Jake would sit up on his hind legs, and hold it in his paws, and crack it with his teeth.

But there was nothing he liked so much as to perch himself on Sydney's shoulder, with Sydney on the wheel, and go skating through the streets of the village like the wind. How his little beady eyes would dance with delight, as he lay on his master's shoulder, his silky coat pressed smooth by the rushing wind.

If Sydney rode slowly, then Jake would sit upright, with his long, plumy tail curled up in front of him, or he would change from shoulder to shoulder, and sometimes would skip down to the handle bars and ride there.

One morning in the spring Sydney came into the house and called, "Jake!" No answer. "Jake, Jake, you rascal! Grandma will scold you if she finds you in her bonnet-box. A nice place to take a nap! Do you want to take a ride?"

Jake was wide-awake in an instant, and, jumping out of the box, ran out of the door and seated himself on the wheel, as much as to say, "If you please." Sydney laughed heartily, and off they started. A fine time they had until the middle of a hill was reached, when Sydney took a "header." He was not hurt a bit, but when he scrambled to his feet Jake was nowhere to be found.

Up and down the street Sydney looked, whistling and calling; but no squirrel appeared. Then he looked up in the trees near by, down in the gutter, and finally went down a side street, and got Bob Jones to join in the search. It was the strangest thing how he could have disappeared so suddenly!

For nearly an hour they searched; several other boys joining in the quest; but it was of no use, and Sydney at last rode sadly home.

A happy thought came. Perhaps he would find him at the house, but neither mamma nor Sister Flora had seen anything of him.

"He must have gone back to the woods," said Sydney, in a husky voice, as he plunged his hand into his pocket for his handkerchief.

How he jumped as he touched something soft and furry! and then—dear me!—Jake sprang right out of the pocket on the table, and sat there, blinking his funny little eyes ,as much as to say: "What in the world is all this fuss about? Such a header as that was, Master Sydney, was too much for me. I jumped into your pocket, and it has taken me all this time to get over that tumble."—Selected.

### His Royal Bounty.

"Give us this day our daily bread," said Willie, and stopped thoughtfully midway in his prayer, almost as if he had forgotten what came next.

"Go on, dear," said mother, gently.

"Mother, why don't we say, 'Give us our bread and butter?' I wouldn't like just dry bread."

"Perhaps God wants us to give him a chance to give us more than we ask for," said Sister Milly. "He always does, no matter what you say. Just think of the nice things we get to go with our dry bread! Berries and melons and peaches and pineapples and cherries and oranges and bananas and—"

"Lots and lots of things!" broke in Willie. "Just the way mother puts a piece of candy in the lunch box sometimes, or a handful of peanuts, besides all the nice bread and butter. There wasn't any need of God's making melons and pears and peaches, was there?"

"No," said mother. "It was all 'of his royal bounty,' as the Bible says. You know when the Queen of Sheba went to see the great King Solomon, she asked him to give her presents, and he gave them to her—every one that she asked. But he gave her a great deal more besides—things that she had not asked, all 'of his royal bounty.' That's the way God does. I'm so glad you noticed it, darlings."

At the door of the breakfast-room they had to stop and stand aside for Molly, the maid, who was bearing in the great silver fruit-dish heaped with all the lovely pink and green and golden fruits to be found in the market that morning.

" 'Fruit of all kinds in coat rough, or smooth rind, or bearded husk or shell," said mother, smiling.

"Who said that, mother?" asked Milly.

"It was a man named Milton," she answered. "He, too, noticed God's great goodness in these daily blessings, and loved to write about them."

"I'm going to write poetry about peaches and things when I grow up," said Willie, setting his white teeth into a splendid red one. "God is so good, folks oughtn't to say, 'Thank you,' in just a common way, I think, don't you, mother?"

They all laughed, but mother only said:

"I'm glad my little boy wants to say, 'Thank you,' and I know the dear Lord is pleased with any heart he finds that wish in."—Sunday-school Visitor.

### How a Blind Man Tells the Time.

There is a blind organ grinder with a station on one of the down-town streets of New York. The other day a passer-by dropped a nickel in his cup, and, noticing that he carried a watch, asked him for the time. It was a queer question to ask, but he wanted to know whether the blind man was simply pretending to be sightless.

"I think I can tell you," said the organ-grinder. He held the watch close to his ear and slowly turned the stem-winder. "One, two, three, four, five, six, seven, eight," he counted, and then said, "That means eighty minutes. I wound up the watch tightly just as the church clock on the corner struck three, and so the time ought to be about twenty minutes past four. Here, look and see how near I came to it."

His questioner looked, and the time was 4:26; he was only six minutes off. "Do you mean to say you can tell the time of day by winding up your watch?" he asked.

"Not exactly; but I can come mighty near it, usually within ten minutes. It's an easy trick, and all you have to know is how long one click in winding up will run the watch. I'll explain. Suppose that at three o'clock I wound my watch until it was tight; that is, until another turn of the stem would apparently break the spring. At five o'clock I wind the watch again, and find that the winder clicks twelve times before the watch is tight. Then I know that twelve clicks will run the watch one hundred and twenty minutes, and that one click represents about ten minutes of time."—Mail and Express.

# The Home.

### National Hymn.

O God, beneath Thy guiding hand
Our exiled fathers crossed the sea,
And when they trod the wintry strand,
With prayer and psalm they worshiped Thee.

Thou heardst, well pleased, the song, the prayer,
Thy blessing came, and still its power
Shall onward through all ages bear
The memory of that holy hour.

Laws, freedom, truth and faith in God
Came with those exiles o'er the waves,
And where their pilgrim feet have trod
The God they trusted guards their graves.

And here Thy name, O God of love!
Their children's children shall adore,
Till these eternal hills remove,
And spring adorns the earth no more.

—Leonard Bacon, D.D.

### What Is a Christian?

A Christian, then, is one in whom Christ is formed by the miracle of regeneration, and through whom Christ is manifested before the eyes of the world, and with whom Christ co-operates in the work of saving men, and to whom Christ grants a fellowship in his suffering.

The nature of Christian life is Christ's life taking hold upon all the inner life of man, changing, dominating, impulsing, and Christ's life blossoming in character and bearing fruit in conduct.

Neither of these aspects of Christian life must be forgotten. The holding of the doctrine of regeneration never saved a man or made him a Christian. Neither can a man become a Christian by endeavoring to reproduce the Christly character and conduct. As well try to grow tulips without bulbs, or, on the other hand, without placing the bulbs in the conditions of soil which bring forth life. As is the root to the fruit, so is the new life to the new character and conduct. A root treasured as a root and never planted is utterly valueless, so also is doctrine of new birth, held in the realm of intellect and never buried in the heart and will.

Yet these facts are related as cause and effect. Let a man yield himself to Christ, and straightway the waiting Christ takes possession and that man becomes a Christian in the hidden center of his being. Now let him yield day by day and hour by hour to the new promptings and desires created by the indwelling Christ, and he shall become to the utmost reach of the circumference of his life a Christian. This outward fact men will see, and so know of the inward.

Never try to begin to be a Christian at the circumference of things. Be a Christian by letting Christ have possession of the center.—Rev. Campbell Morgan.

### The Palm Tree.

The palm tree is one of the most valuable trees in the Republic of Liberia. If I am not too positive, it would be the same to the whole world. It is found on the Liberian Coat of Arms, and also on her copper money. You can find it printed on our currency and on our seal. This shows that none of the trees is of such a value to Liberia as the palm tree.

The fruit of this valuable tree has been so long before the markets of the world that one of the foreign firms has adopted this tree as a trade mark for matches.

As the fathers of our country we use it to make oil with which we fry our fish, meat, potatoes and other vegetables. This oil, when properly made, is far better than the lard imported from foreign countries, and will keep much longer.

One can also get from this tree a kind of wine known as the "palm wine." This wine is sometimes so strong that when you drink the least bit it will make you as intoxicated as any strong alcoholic drink, and again you can manage to get a kind that is very delicious and cooling, and no matter how much you drink you will not get drunk.

From this tree can also be taken a kind of cabbage called the "palm cabbage." I have never tasted this sort of cabbage, but am told that it is a very fine and delicious diet.

In making oil from the fruit of this good tree, there is a very delicious part after extracting the oil left, which we eat on rice, cassava, eddoes, potatoes, or any food of the bread family. This is what we call the "palm butter." We can ship as produce the kernels of the nut of this tree.

The nuts can also make a very fine oil. This oil is a very good remdy for stiffness, ulcers and other things. Apply it by rubbing.

The shell that is taken off of the nut is used by the blacksmiths to make fire.

The palm nuts themselves grow on a stalk, and this stalk, when the nuts have been taken off, is dried and used by the natives combined with tobacco, to make snuff.

The leaves and branches or limbs are used to cover houses, to make fish lines and brooms. This line made by the leaves is as strong as some of the foreign lines.

The bamboo is used by the natives to make mats and torches. They use the torches when they go chopping at night for crabs and other things.—Master Joseph F. C. Gpeland in "The New Africa."

### True Gentleman.

"I beg your pardon," and with a smile and touch of his hat Harry Edmon handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you."

"Not a bit," said the old man. "Boys will be boys."

"I'm glad to hear it," and lifting his hat again Harry turned to join his playmates.

"What do you raise your hat to that old fellow for?" asked Charley Gray. "He is old Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat or hawks vegetables through the streets."—A True Republic.

### Contented Minds Make Happy Homes.

Some of the happiest and most ideal homes, where peace, contentment and harmony dwell, have been the abodes of poor people. No rich carpets covered the floors, no costly paintings were on the walls, and there were no pianos, no works of art; but there were contented minds and unselfish and devoted lives. Each member of the family contributed as much as possible to the happiness of all, endeavoring to compensate by kindness and intelligence for the poverty of their surroundings. —December "Success."

# TEARFUL,

Trembling, frightened, she knows not why. Between her sobs she tells her husband of her misery. It is not enough for the husband to comfort the wife in this condition, she needs help. In those early days when the shadow of maternity first begins to fall upon the woman she is often nervous, sleepless, without appetite, and full of vague fears.

The help needed by women at this crisis is fully furnished by Dr. Pierce's Favorite Prescription. It nourishes the nerves and so quiets them. It restores the appetite and induces refreshing sleep. It gives physical strength and mental buoyancy to meet the trial of motherhood, and makes the baby's advent practically painless.

"I will be very glad to say a few words for Dr. Pierce's Favorite Prescription," writes Mrs. P. S. Douglas, of Mansonville, Brome Co., Que. "During the first four months when I looked to becoming a mother I suffered very much from nausea and vomiting, and I felt so terribly sick I could scarcely eat or drink anything. I hated all kinds of food. At this time I wrote to Dr. Pierce and he told me to get his 'Favorite Prescription' and a bottle of 'Golden Medical Discovery.' I got a bottle of each and when I had taken them a few days I felt much better, and when I had taken hardly three parts of each bottle I felt well and could eat as well as any one, and could do my work without any trouble (I could not do anything before). I feel very thankful to Dr. Pierce for his medicine, and I tell all who tell me they are sick to get these medicines or write to Dr. Pierce."

Dr. Pierce's Pleasant Pellets regulate the bowels.


"As a man thinks so is he" has been written with terrible truth, for thoughts leave their mark deep on soul and face alike. Threads they are from which the swift-flying shuttles of the day, with a changing pattern of deed, weave the web of character into the great loom of eternity. May the threads be strong and the colors pure for the eye of the Master at the end of the weaving!


SNAKES, CENTIPEDES and other poisonous things may assail you in your walks through field and forest. Be sure to have a bottle of Perry Davis Painkiller in the house and you run no risk. Directions on the wrapper.

## Oak Grove Cottage

SARATOGA

Three minutes' walk from postoffice and churches. Four miles from Los Gatos. Stage connections twice daily. Fresh rooms. Pleasant grounds.

MRS. L. M. HOWARD

Recommended by Revs. C. R. Brown, George C. Adams and E. S. Williams.


### A PRAYER WITH A METHOD IN IT.

There is a legend in the Parliament House in Edinburgh which illustrates one style of prayer. A shepherd from the Scottish border was at the bar, who being without means to engage counsel had to plead his own cause. A heavy accusation was suspended over his head, and a clever lawyer had wound round and round him the intricate meshes of the law. Before beginning to plead he asked the judge if he might engage in prayer. The strange request being allowed, he closed his eyes, closed his hands and asked the divine guidance in what he was about to do. Then, without opening his eyes or altering his attitude, he went on to pray his way right through the case, unraveling its intricacies and exposing the simple truth; and in this way he proved his innocence so completely that the verdict was given without hesitation in his favor. That man had been accustomed to put his mind into his prayers; and not only his prayers, but his mind had profited. It would deepen many a man's shallow mind as well as clear up the intricacies of his business if he were in the habit of praying out his difficulties before God.—Christian Endeavor World.

### AN AMAZING DIFFERENCE.

A young man once said to the Bishop of Winchester (Wilberforce): "My lord, have you read Darwin's last book on the 'Descent of Man'?"

"Yes, I have," said the Bishop.

The young man continued: "What nonsense it is, talking of our being descended from apes. Besides, I can't see the use of such stuff. I can't see what difference it would make to me if my grandfather was an ape."

"No," the Bishop replied; "I don't see that it would; but it must have made an amazing difference to your grandmother."

The young man had no more to say.

The spirit and life of prayer in faith, lies more in expectation than in asking.—Trail.


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## VOLUNTEERS.

A country parson once wrote to his bishop, saying: "Dear Bishop, won't you come down and hold a quiet day in my parish?" The bishop wrote back, "My dear sir, what your parish needs is not a quiet day but an earthquake." The church needs awakening quickening revival. There is an absence of definite religious work on the part of a great body of our members. They conceive of the church as an ecclesiastical hammock where they are rocked into spiritual slumber. The support of the church comes from a few. The work is carried on by a few. Our communicant lists contain the names of many who so seldom come that the rector is in doubt as to whether to count them. The call of the church is for united individual action, and the field of endeavor is immense.

The lack of responsibility is to be accounted for partly by the emphasis we have laid on the ministry. We are great defenders of the doctrine of ministerial grace. We set aside our ministry by a solemn service, and suffer no man to officiate who has not been duly commissioned. We say these are the regular army. We depend on them. If we are going to use the military figure let us see whither it leads. The State has a regular army. There comes a crisis. She calls for volunteers. This is the condition today. The church needs the effort of laymen and women to join forces with the clergy in a united contest. Don't throw off everything on the ministry. Do your part. Shoulder your responsibility. Be true to your duty.

## THE BIBLE

Is the most powerful book in the world. Its pages are mighty for the conversion of souls. The apostle calls it the sword of the Spirit. Christ in the wilderness met temptation and conquered with this weapon. Francis Assissi was converted by hearing Luke xviii:22. Xavier was won to God by Matt. xvi: 26. Augustine owes his conversion to Rom. xiii: 12. The Reformation was born when the words Heb. x: 38 flashed into the mind of Martin Luther. Take heed how ye hear. In the parable the growth of the seed was dependent, not on the character of the sower or the quality of the seed, but on the soil. We are very apt to invert the terms. It were a grievous error. The effect of the seed of God's word depends on the condition of the heart into which it falls.

We may always be thankful that the situation is no worse. The old negro's philosophy was wise and good: "Bless the Lord, 'taint no wuss." We always deserve that it should be worse, no matter how sorrowful may be the actual situation. We can never allow ourselves to question that with some persons it has been worse. Let us always bless the Lord that but for his special mercies it would be worse with us today.—Selected.

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